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Moore

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1



ELEMENTS
OF THE
GREEK LANGUAGE,

[*EXHIBITED, FOR THE MOST PART, IN*
NEW RULES,
MADE EASY TO THE MEMORY BY THEIR
BREVITY:]

BEING A TRANSLATION OF

16 mly **DR. MOOR'S**
CELEBRATED GREEK GRAMMAR.

TO WHICH ARE ADDED,
GREVILLE EWING'S
CONTINUATION AND SYNTAX.

BY SAMUEL BLATCHFORD, A. M.

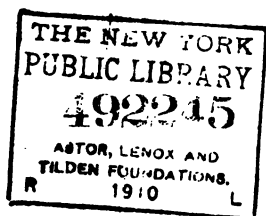
PRINCIPAL OF
LANSINGBURGH ACADEMY.

NEW-YORK:

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1807.

MRS. S. V. V. HUNTINGTON



District of New-York, ss. **BE IT REMEMBERED**, That on the sixteenth day of June, in the thirty-first year of the Independence of the United States of America,
L. S. Samuel Blatchford, of the said district, hath deposited in this Office the title of a book, the right whereof he claims as author, in the words following, viz. "Elements of the Greek Language, exhibited, for the most part, in New Rules, made easy to the memory by their brevity. Being a Translation of Dr. Moor's celebrated Greek Grammar. To which are added, Greville Ewing's Continuation and Syntax. By Samuel Blatchford, A. M. Principal of Lansingburgh Academy."—
In conformity to the Act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act entitled, "An act supplementary to an act entitled, An act for the encouragement of learning by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints,"

EDWARD DUNSCOMB,

Clerk of the District of New-York.

RECOMMENDATION.

“ At a meeting of the Board of Trustees of Union College, held at the College Hall on the twenty-ninth day of July, 1807,

“ **RESOLVED**, that Moor’s Greek Grammar, as translated by the Reverend Samuel Blatchford of Lansingburgh, be adopted by this Board ; and that the professors be directed to introduce the same into their respective classes.

“ Henry Yates, Jun. Clerk.”



ADVERTISEMENT.

IT would be needless to attempt an eulogium on Dr. Moor's Grammar. Those who are acquainted with it, know how to appreciate its value.

It is translated with a view to its more general use; and, although objections of great weight are justly laid against the plan of teaching the learned languages through the medium of translations of classic authors; yet, it is thought no such objections can properly be made to translations of books containing the elements of language.—Setting aside custom, there can be no more reason for studying the Greek through the medium of the Latin, than for studying the Latin through the medium of the Greek. And, indeed, the present attempt is considered necessary to our youth, whose small acquaintance with Latin before they enter on Greek, renders their study by a Grammar written in that language, extremely perplexed and confused.

As to the Translation itself, it is nearly literal, and is believed to be accurate. Desirous, therefore, that it may be found as useful as it is thought it may be, and acquire as general a patronage as the work of so fine a scholar as Dr. Moor deserves, the whole is now submitted by the

TRANSLATOR.

LANSINGBURGH, }
April 21, 1807. }



ABBREVIATIONS.

A 2

ABBREVIATIONS.

[illegible]

..... L E T T E R S. ---

The Greek Letters are twenty-four.

Figure.	Name.
A, α.	ἄλφα. alpha.
B, β, β̄.	βῆτα. bêta.
Γ, γ, γ̄.	γάμμα. gamma.
Δ, δ.	δέλτα. delta.
E, ε.	ἐψιλόν. epsilon.
Z, ζ, ζ̄.	ζῆτα. zêta.
H, η.	ἦτα. êta.
Θ, θ, θ̄.	θῆτα. thêta.
I, ι.	ἰῶτα. iôta.
K, κ.	κάππα. kappa.
Λ, λ.	λάμβδα. lambda.
M, μ.	μῦ. my.
N, ν.	νῦ. ny.
Ξ, ξ.	ξί. xy.
O, ο.	ὀμικρόν. omikron.
Π, π, π̄.	πί. pi.
Ρ, ρ, ρ̄.	ῥῶ. rho.
Σ, σ, σ̄, σ̈.	σίγμα. sigma.
T, τ, τ̄.	ταῦ. tau.
Υ, υ.	ὕψιλόν. upsilon.
Φ, φ.	φί. phi.
Χ, χ.	χί. chi.
Ψ, ψ.	ψί. psi.
Ω, ω.	ὠμίγα. omega.

The power of each letter is to be known by the initial sound of the name.

The letters are either vowels or consonants.

There are seven vowels, viz.

Two short, α, ε, ι, ο, υ.

Two long, η, ω.

Three doubtful, α̃, ι̃, υ̃.

That is to say, each short vowel hath its corresponding long one.

But the doubtful is sometimes used as long, sometimes as short, sometimes in different words, and sometimes in the same. Thus;

α , in ~~αγε~~ *pater*, always as short.*

α , in ~~αλε~~ *populus*, always as long.

α , in *Αεης*, *Mars*, as short or long, according to the will of the writer.

Two vowels pronounced at once, make a diphthong.

If each vowel be equally heard, the diphthong is called proper; if not, improper.

There are six proper, and they are formed from the short vowels, and α as short, with ι or υ added.

From ϵ , $\left\{ \begin{array}{l} \epsilon\iota. \\ \epsilon\upsilon. \end{array} \right.$ From σ , $\left\{ \begin{array}{l} \sigma\iota. \\ \sigma\upsilon. \end{array} \right.$ From α , $\left\{ \begin{array}{l} \alpha\iota. \\ \alpha\upsilon. \end{array} \right.$

Three of the improper, α , η , ω , are called surds; for in these ι is not heard, and so it is not adjoined, but written under.†

A simple consonant is either a mute or a semivowel.

The mutes are nine, viz.

Acute, π , κ , τ .

Middle, β , γ , δ .

Aspirate, ϕ , χ , θ .

That is to say, each acute hath its own middle and aspirate; which three are called of the same order; because they are pronounced by the same instrument of the voice, progressing from a slight enunciation to a stronger, and to the strongest or aspirate, viz.

With the lips, π , β , ϕ . } pronounced { *ip*, *ib*, *iph*.
With the palate, κ , γ , χ . } *ik*, *ig*, *ich*.
With the teeth, τ , δ , θ . } *it*, *id*, *ith*.

Semivowels are five, viz.

Four liquids, λ , μ , ν , ρ , and σ solitary.‡

* α , used as short, hath its own corresponding long α .

† The three remaining improper diphthongs are $\eta\upsilon$, $\omega\upsilon$, $\upsilon\iota$. The former vowel of the diphthong is called by grammarians *propositiva*; the latter *subjunctiva*.

‡ Therefore, the primary sounds of the letters appear to be in all thirteen, viz. Of vowels five, not long; of consonants, three mutes acute, and four liquids, with σ .

Cadmus is said to have brought these, together with the three

The liquids are also called immutables; viz. in the declension of a noun and a verb.

A double consonant is formed from a mute with σ added; thus, the three orders of mutes, with σ , make the three double. Example:

$\pi, \beta, \phi,$
 $\kappa, \gamma, \chi,$
 $\tau, \delta, \theta,$ } with σ , make $\left\{ \begin{array}{l} \psi, \\ \xi, \\ \varsigma, \end{array} \right\}$ but are pronounced* $\left\{ \begin{array}{l} \pi\sigma, \\ \kappa\sigma, \\ \delta\sigma. \end{array} \right.$

In the declensions, a double consonant may be changed into a mute, of that order from whence it is formed, and σ .

$\sigma\gamma\mu\alpha$, at the end of a word, is written ς , otherwise σ .

γ , before a mute of its own order, is pronounced in a certain middle sound between ν and γ ; as among us in the syllables, -ing, -ang, ung. Thus;

$\nu\gamma\gamma\alpha\varsigma,$	$\nu\gamma\gamma\epsilon\lambda\alpha\varsigma,$	$\nu\gamma\gamma\alpha\varsigma,$
vallis.	nuncius.	hasta.

OF SYLLABLES.

Accent, or the tone of a syllable, is threefold, viz.

Acute ['], as $\tau\acute{\upsilon}\pi\tau\omega$, verbero.

Grave, [`], as $\tau\grave{\iota}\mu\alpha$, honor.

Circumflex, [~], as $\pi\circ\iota\tilde{\omega}$, facio.

The Acute sharpens the sound of the syllable; the Grave renders it less sharp; the Circumflex, in long syllables, unites the power of both, as formerly its ancient character indicated [^].

The Aspirates are two: the Sharp ['], and the Mild ['̄].

The sharp aspirate hath the same power as H among the Latins; which character indeed they borrowed from the ancient Greeks themselves. And so HEKATON,

mutes middle, from the Phœnicians to the Greeks, about 150 years before the taking of Troy;

Palamedes, afterwards, is said to have added the three aspirates, and the double ξ in the time of the Trojan war;

Simonides, finally, to have completed the double, and to have added the long vowels, about 400 years after the taking of Troy; in the time of the celebrated battle of Marathon, when the virtue, the liberty, the literature, and the glory of the Greeks flourished in the greatest degree.

* Vide Dion. Hal. $\pi\epsilon\pi\eta\sigma\iota$ συνελ. §. 14.

centum, is found written on some very ancient monuments.

The mild aspirate only denotes that the sharp one is not to be used.

The initial vowel hath always an aspirate : thus,

<i>ἄμα,</i>	simul.
<i>ἰγὰ,</i>	ego.

The initial *υ* hath always the sharp ; so also hath the initial *ε*. But *ε* in the middle, if simple, hath none ; if double, it hath both, the former mild, the latter sharp ; thus, *πρόρρω*, longe.

OF THE NOUN.*

A Noun hath Genders, Numbers, and Cases.

The Genders are three ; Masculine, Feminine, Neuter.

Numbers are three ; Singular, Dual, Plural.

The dual number is often used concerning those things which are produced double, or supposed to be so.

The Cases are five ; Nominative, Genitive, Dative, Accusative, Vocative.

The Greek tongue knows no Ablative case.

OF THE DECLENSION OF NOUNS.

GENERAL RULES.

1. The nominative singular ends always either in a vowel not short, or in *ν, ε, ι*.

2. The vocative singular is, for the most part, like the nominative ; the plural, always.

3. The accusative and vocative of neuters are always like the nominative ; and in the plural they always end in *α*.

4. The dative singular always ends in *ι*, either adjoined or written under.

* Words in Greek are usually distinguished into eight kinds, called parts of speech, viz. *Article, Noun, Pronoun, Verb, Participle, Adverb, Conjunction, Preposition*. The five first are declined ; the rest are indeclinable. In the Greek language, Interjections are considered as adverbs....T.

5. The genitive plural always ends in *ων* ; the accusative in *ς*.

6. The nominative, accusative, and vocative dual are always alike ; so are the genitive and dative.

THE FIRST DECLENSION

Hath four terminations : Two feminines, *η*, *α* ; two masculines, *ης*, *ας*, arising from the feminines by adding *ς*.

1. Of all these the primary is *η*.

Example of nouns in *η* ; τιμη, honor.

Singular Number.

N. V.	τιμ-ῆ.
G.	τιμ-ῆς.
D.	τιμ-ῇ.
A.	τιμ-ῆν.

Dual Number.

N. A. V.	τιμ-ά.
G. D.	τιμ-αῖν.

Plural Number.

N. V.	τιμ-αί.
G.	τιμ-ῶν.
D.	τιμ-αῖς.
A.	τιμ-άς.

2. In the singular, *α* hath always *αν* in the accusative ; but *α** pure, and *ρα*, have also *ας* and *α* in the genitive and dative ;† in the rest, as *η*. Thus,

μουσα, musa.

N. V.	μουσ-α.
A.	μουσ-αν.

φιλία, amicitia.

N. V.	φιλ-ία.
G.	φιλ-ίας.
D.	φιλ-ία.
A.	φιλ-ίαν.

* That is, after a vowel.

† Also, *δα*, *θα*, and *ᾱ* circumflex, but seldom ; and *λα*, *μα*, very seldom.

	ἡμέρα, dies.	
	N. V.	ἡμέ-ρα.
	G.	ἡμέ-ρας.
	D.	ἡμέ-ρα.
✠	A.	ἡμέραν.

3. The masculine termination hath *ου* in the genitive, and loses *σ* in the vocative ; in the rest as the feminine termination from whence it arises. Thus,

N. Χρῦς-ης, Chryses ; G. Χρῦς-ου ; V. Χρῦς-η. In the rest as *η*.

N. Πausανί-ας, Pausanias ; G. Πausανί-ου ; V. Πausανί-α. In the rest, as *α* pure.

N. Πυθαγόρ-ας, Pythagoras ; G. Πυθαγόρ-ου ; V. Πυθαγόρ-α. In the rest as *εα*.

4. -της hath *α** in the vocative ; -της hath *η* or *α*. Thus,

N. ποιητῆς.	V. ποιητᾶ.	poeta.
N. ληστῆς.	V. ληστῆ, or ληστᾶ.	latro.

Nouns of the First Declension, to be declined :

λύπη, dolor.	μέλισσα, apis.	λύρα, lyra.
Ατρείδης, Atrides.	δισπότης, dominus.	Βορέας, Boreas.
τύχη, fortuna.	Ευαγόρας, Euagoras.	Θάλασσα, mare.
καρδία, cor.	Πηλείδης, Pelides.	κρίτης, judex.
Ορέστης, Orestes.	Καλλίας, Callias.	δόξα, opinio.
κιθάρα, cithara.	ὀργή, ira.	ρίζα, radix.
θύρα, ostium.	ἀκαστιῆς, jaculator.	τραυματίας, saucius.
ἡλικία, tempus ætatis.	Θυίλλα, sempester.	ἰλαίη, olca.
Αφροδίτη, Venus.	Θύεστος, Thyestes.	προφῆτης, propheta.
μαθητῆς, discipulus.	νύμφη, nymphe.	ἱστία, focus.
δίψα, sitis.	Χαβρίας, Chabrias.	σοξίτης, sagittarius.
σελήνη, luna.	γλῶσσα, lingua.	εὐθία, serenitas.
σοφιστής, sophista.	ἀγορά, forum.	εἰρήνη, pax.
πέλεια, columba.	τεχνίτης, artifex.	σοφία, sapientia.
Αἰνείας, Æneas.	ἡδονή, voluptas.	μίλαινα, nigra.
γέφυρα, pons.	γωνία, angulus.	τάλασσα, misera.
λύσσα, rabies.	βία, vis.	δίκη, jus.
κιθαριστής, citharista.	αὔρα, aura.	βουλὴ, consilium.
Ἀναξαγόρας, Anaxag.	ἀνία, tristitia.	μάχαιρα, gladius.
ἀρετή, virtus.	ἀγωνιστής, certator.	φρονηματίας, excelsus.
Πριαμίδης, Priamides.	νεφίλη, nubes.	φαρίτρα, pharetra.
τίχνη, ara.	Κριτίας, Critias.	αἰτία, causa.

* Also Gentiles ; as, Πέρσης, V. Πέρσα, Persia.

THE SECOND DECLENSION

Hath two terminations, *ος*, and *ου* : *ου* always neuter, *ος* never.

Example of nouns in *ος* ; λόγος, oratio.

Singular.

N.	λόγ-ος.
G.	λόγ-ου.
D.	λόγ-ω.
A.	λόγ-ον.
V.	λόγ-ε.

Dual.

N. A. V.	λόγ-ω.
G. D.	λόγ-ων.

Plural.

N. V.	λόγ-οι.
G.	λόγ-ων.
D.	λόγ-οις.
A.	λόγ-ους.

In the same manner also are declined nouns in *ον*, observing the third general rule. Thus, μέτρον, mensura.

Singular.

N, A. V.	μέτρ-ον. by the 3d gen. rule.
G.	μέτρ-ου.
D.	μέτρ-ω.

Dual.

N. A. V.	μέτρ-ω.
G. D.	μέτρ-ων.

Plural.

N. A. V.	μέτρ-α. by the 3d gen. rule.
G.	μέτρ-ων.
D.	μέτρ-οις.

Nouns of the Second Declension, to be declined.

ἀγρός, ager.	δένδρον, arbor.	ἀδελφός, frater.
φύλον, tribus.	φύλλον, folium.	ἄνθρωπος, homo.
λίον, lilium.	ἄμπελος, vitis.	ἄνεμος, ventus.
βίος, vita.	δρόμος, cursus.	μύρον, unguentum.
ἥλιος, sol.	ῥόδον, rosa.	θυμός, animus.
ὄναρος, somnium.	κίνητρον, stimulus.	παρθένος, virgo.
ὕπνος, somnus.	φόβος, timor.	τόξον, arcus.
θάνατος, caedes.	τίφανος, corona.	σηπτερον, sceptrum.

THE THIRD DECLENSION

Hath terminations of all kinds except *η*; and all genders. It increases the noun by one syllable in the oblique cases.

Examples of masculines and feminines.

Σατήρ, servator.

	Singular.	
N. V.		<i>Σατήρ.</i>
G.		<i>Σατήρ-ος.</i>
D.		<i>Σατήρ-ι.</i>
A.		<i>Σατήρ-α.</i>
	Dual.	
N. A. V.		<i>Σατήρ-ι.</i>
G. D.		<i>Σατήρ-ων.</i>
	Plural.	
N. V.		<i>Σατήρ-ες.</i>
G.		<i>Σατήρ-ων.</i>
D.		<i>Σατήρ-σι.</i>
A.		<i>Σατήρ-ας.</i>

In the same manner also are declined neuter nouns, observing the third general rule. Thus,

βῆμα, tribunal.

	Singular.	
N. A. V.		<i>βῆμα.</i> by the 3d gen. rule.
G.		<i>βήματ-ος.</i>
D.		<i>βήματ-ι.</i>
	Dual.	
N. A. V.		<i>βήματ-ι.</i>
G. D.		<i>βήματ-ων.</i>
	Plural.	
N. A. V.		<i>βήματ-α.</i> by the 3d gen. rule.
G.		<i>βήματ-ων.</i>
D.		<i>βήματ-σι.</i>

OF FORMING THE GENITIVE.

THREE GENERAL RULES.

I.

If the noun does not end in *ς*, the termination, either *-ος* or *-τος*, is placed after the noun. Thus,

Third Declension.

9

σίγητι,	σιγήτι-ος,	sinapi.
παίσι,	παῖν-ος,	pæan.
Τιτᾶν,	Τιτᾶν-ος,	Titan.
μέλι,	μέλι-τος,	mel.
Ξενοφῶν,	Ξενοφῶν-τος.	Xenophon.

II.

If the noun ends in *ς* ; casting away the *ς*, the termination, either *-ος*, *-τος*, *-δος*, or *-θος*, is placed after.

Thus,

ἥρως,	ἥρω-ος,	heros.
ἰχθυς,	ἰχθυ-ος,	piscis.
λαίλαψ,	λαίλαπ-ος,	procella.
λίβης,	λίβη-τος,	lebes.
ἄναξ,	ἄνακ-τος,	princeps.
λάμπας,	λάμπα-δος,	lampas.
ὄρνις,	ὄρτι-θος,	avis.

But, besides, in many nouns of each rule, the syllable preceding the termination to be added, is shortened.

This may be in three ways :

1. A diphthong casts away the adjoined vowel.
2. A long vowel is changed into a short one.
3. The doubtful *i* and *υ* are changed into the short *ε*.

Thus,

1.

βασιλεύς,	βασιλέ-ος,	rex.
βοῦς,	βο-ός,	bos.
γραιῦς,	γραι-ός,	vetula.
ναῦς,	να-ός,	navis.

2.

ποιμήν,	ποιμέν-ος,	pastor.
πατήρ,	πατίρ-ος,	pater.
Λητώ,	Λητό-ος,	Latona.
κανών,	κανόν-ος,	regula.
δράκων,	δράκον-τος,	draco.
αἰδώς,*	αἰδό-ος,	pudor.
τιτυφώς,	τιτυφό-τος,	qui verberavit.

3.

δύναμις,	δυνάμε-ος,	potentia.
πόλις,	πόλι-ος,	urbs.

* So γάλιως, glos, in gen. plur. γάλων. Hom. Il. α. 769.

πῶν,	πῶε-ος,	grex.
ἄν,	ἄνε-ος,	urbs.

III.

Substantives in *ος*, that may be increased, (since they already have the termination of the genitive,) only interpose *ε* before *ος*; and all these are neuters. Thus,

τείχος,	τείχε-ος,	murus.
μέρος,	μέρε-ος,	pars.

TWO SPECIAL RULES.

1. The genitive of adjectives in *ις* and *ους** of the masculine gender, formed by the rules, is also the genitive of the neuter. So,

M. φιλόπατρις,	φιλοπάτρι-δος,	} patriæ amans.
N. φιλόπατρι,	φιλοπάτρι-δος,	
M. δίπους,	δίπο-δος,	mas bipes.
N. δίπου,	δίπο-δος,	animal bipes.

2. But, on the contrary, the genitive of the neuter gender of adjectives not in *ις* or *ους*, formed by the rules, is also of the genitive of the masculine.

And so in all participles; and in these the genitive is always in *-τος*. Thus:

ADJECTIVES.

Masc.	Neut.	The genitive of both.	
τέρην,	τέρειν,	τέρειν-ος,	tener.
ἀληθής,	ἀληθείς,	ἀληθέ-ος,	verus.
μέλας,	μέλαν,	μέλαν-ος,	niger.
χαρίεις,	χαρίειν,	χαρίειν-τος,	venustus.

PARTICIPLES.

στᾶς,	στάν,	στάν-τος,	stans.
τύπων,	τύπον,	τύπον-τος,	qui verberavit.
τυπῶν,	τυπῶν,	τυπῶν-τος,	verberaturus.

By the same rule certain nouns proper, appellatives, and of that kind which were primitively participles or adjectives, form the genitive.

* As those compounded from πᾶν, πᾶς.

So, Αἶας, Ajax, was formerly a participle, having the neuter Αἶαν; wherefore the genitive is Αἶαν-τος. So, Πολυδάμας, Πολυδάμαν-τος, Polydamas. γίγας, γίγαν-τος, gigas.

So also κτεῖς, pecten, was formerly an adjective, having its neuter κτεῖν; wherefore the genitive is κτεῖν-ος; and Σιμόεις, Simois, Σιμόεν-τος.

And these are the rules for the genitive.

As to the rest it may be easily known by use, and by the ear, when to add -ος, and when -τος, or -δος, or -θος.

-τηρ, -τερος, suffers a syncope in the oblique cases; thus,

πατήρ,	πατέρος,	πατρός,	pater.
	πατέρι,	πατρί,	
	πατέρες,	πατρές, &c.	
μήτηρ,	μητέρος,	μητρός, &c.	mater.
θυγάτηρ,	θυγατέρος,	θυγατρός, &c.*	filia.

So ἀνὴρ, ἀνίρος, ἀνδρὸς, &c. vir, where, besides the syncope, δ is inserted, because the Greeks never, in the same word, place ε immediately after ν.

OF THE ACCUSATIVE.

The accusative sometimes does not end in α, viz.

1. The genitive in ος† pure, from ις, ος, αυς, and ους, hath ν from ε of the nominative. Thus,

ὄφις,	ὄφι-ος,	ὄφιν,	serpens.
βότρυς,	βότρυ-ος,	βότρυν,	racemus.
ναῦς,	να-ός,	ναῦν,	navis.
βοῦς,	βο-ός,	βοῦν,	bos.

So, λαῖα, χάρις, have ν.

λαῖα,	λάαιος,	λαῖαν,	lapis.
χάρις,†	χάριτος,	χάριν,	gratia.

Δίς, Δί-ος, Jupiter, having Δία, is excepted.

2. -ες, -εες, and compounds of ποῦς, pes, have either α or ν; thus,

* But πατήρ, μητήρ, &c. without a syncope, viz. in cases where they are not distinguished from πάτερ, patria, μήτηρ, alvus.

† i. e. ος after a vowel not long.

‡ And sometimes others, which formerly, among the Ionians, had -ος pure.

ἄκυνς,	ἄκεια,	or ἄκυν,	celer.
δίπους,	δίπυδα,	or δίπουν,	bipes.
βραδύπους,	βραδύποδα,	or βραδύπουν,	tardipes.

OF THE VOCATIVE.

The vocative is, for the most part, like the nominative. But,

I. In Substantives.

1. The short vowel of the genitive, from the long vowel of the nominative, remains in the vocative: thus,

Nom.	Gen.	Voc.
πάτερ,	πατέρ-ος,	πάτερ.
Δημοσθένης,	Δημοσθένη-ος,	Δημόσθενες.
Ἐκτωρ,	Ἐκτορ-ος,	Ἐκτορ.

2. -ος pure, not from -ης, loses the ε of the nominative; thus,

Nom.	Gen.	Voc.	
βασιλεύς,	βασιλέ-ος,	βασιλεῦ,	rex.
βοῦς,	βό-ος,	βοῦ,	bos.
ὄφις,	ὄφι-ος,	ὄφι,	serpens.
βότρυς,	βότρυ-ος,	βότρυ,	racemus.
δρῦς,	δρῦ-ος,	δρῦ,	quercus.
ἰχθῦς,	ἰχθύ-ος,	ἰχθῦ,	piscis.

So,			
παῖς,	παῖ-δος,	παῖ,	puer.

II. In Adjectives.

The vocative masculine is like the nominative neuter: thus,

N. Masc.	N. Neut.	V. Masc.	
ἀληθής,	ἀληθές,	ἀληθής,	verus.
ἐλέημων,	ἐλέημον,	ἐλέημον,	misericos.
δίπους,	δίπουν,	δίπουν,	bipes.
μέλας,	μέλαν,	μέλαν,	niger.
χαρίεις,	χαρίεν,	χαρ'εν,	venustus.

The same thing happens in many nouns proper, &c. which were originally either participles or adjectives; thus,

N. Αἶαν,	V. Αἶαν,	Ajax.
N. Πολυδάμης,	V. Πολυδάμαν,	Polydamas.
N. Σιμόεις,	V. Σιμόεν,	Simois.

OF THE DATIVE PLURAL.

The dative plural is formed from the dative singular, by inserting *σ* before *ι*; thus,

D. Singular.		D. Plural.	
ῥήτωρ,	ῥήτορ-ι,	ῥήτορ-σ-ι,	orator.
ἀληθής,	ἀληθεί-ι,	ἀληθεί-τ-ι,	verus.
ἡδύ,	ἡδέ-ι,	ἡδέ-σ-ι,	dulce.
κόραξ,	κόρακ-ι,	κόραξ-ι,	corvus.
Ἄραβι,	Ἄραβ-ι,	Ἄραβ-ι,	Arabs.

Before *σι*, the rejected vowel of the nominative is resumed; but the assumed consonant of the genitive is rejected: *ν* is also rejected.* Thus,

βασιλεύς,	βασιλέ-ι,	βασιλεῦ-σι,	rex.
βοῦς,	βό-ι,	βοῦ-σι,	bos.
λέβης,	λέβη-τι,	λέβη-σ-ι,	lebes.
λαμπάς,	λαμπά-δι,	λαμπά-σ-ι,	lucernæ.
ὄρνις,	ὄρνι-θι,	ὄρνι-σ-ι,	avis.
ποιμήν,	ποιμέ-νι,	ποιμέ-ν-σ-ι,	pastor.
στάς,	σάν-τι,	σάν-σ-ι,	stans.
χαρίεις,	χαρίεν-τι,	χαρίεν-σ-ι,	venustus.

Ποῦς, κτεῖς, οὐδεῖς, μεδεῖς, are excepted; which do not resume the rejected vowel of the nominative.

D. Sing.		D. Plur.	
ποῦς,	πο-δί,	πο-σ-ι,	pes.
κτεῖς,	κτε-νι,	κτε-σ-ι,	pecten.
οὐδεῖς,	οὐδέ-νι,	οὐδέ-σ-ι,	nullus.
μεδεῖς,	μηδέ-νι,	μηδέ-σ-ι,	nullus.

-της, -τιρος, after a syncope, has -σι; thus,
 θυγάτηρ, θυγατή-ρι, θυγατρί, θυγατρά-σι, filia.
 πατήρ, πατέρ-ι, πατρί, πατρά-σι, pater.

Also, ἀνὴρ, ἀνέρι, ἀνδρῖ, ἀνδρά-σι, vir.

Except γαστήρ, venter, γαστέρι, γαστῆ-σι.

-οντι of the singular is changed into -ουσι; thus,

τύπτων,	τύπτοντι,	τύπτουσι,	verberans.
λέων,	λέοντι,	λέουσι,	leo.

* See also the special rule for the formation of the Fut. I. in the finite verbs.

OF THE ARTICLE.

The Article is an adjective word of three genders. The terminations of the nominative are irregular. In the oblique cases, the masculine and neuter genders are of the second declension; the feminine is of the **first**. It wants the vocative; and it is thus declined:

Singular.

N.	ὁ,	ἡ,	τὸ.
G.	τοῦ,	τῆς,	τοῦ.
D.	τῷ,	τῇ,	τῷ.
A.	τὸν,	τὴν,	τὸ.

Dual.

N. A.	τῶ,	ταῖ,	τῶ,
G. D.	τοῖν,	ταῖν,	τοῖν.

Plural.

N.	οἱ,	αἱ,	τὰ.
G.	τῶν,	ταῶν,	τῶν.
D.	τοῖς,	ταῖς,	τοῖς.
A.	τούς,	τάς,	τά.

The Greeks spoke indeterminately, (indefinitely,) by pronouncing nouns by themselves; determinately, (definitely,) by prefixing the article. In Britain they speak indeterminately, by prefixing the article *a*; and determinately, by prefixing the article *the*. Thus,

ἄνθρωπος, a man; ὁ ἄνθρωπος, the man.

This is indeed the natural use of the Greek article; but it is accustomed to be used by grammarians artificially, to distinguish the genders and cases of nouns.

OF THE GENDERS OF SUBSTANTIVES OF THE THIRD DECLENSION.

As far as may be, the genders are always determined by the termination.

Nouns ending in *ος*, *υς*, increasing into *-ος* pure,* and *ων*, are always masculine; thus,

* Except γένος, γυνός, ἡ, mensura.

εὐς,	ὀχεύς,	ὀχέος,	ὁ,	retinaculum.
υς, -τος,	πῆχυς,	πῆχειος,	ὁ,	cubitus.
υς, -υος,	βέτρυς,	βέτρυος,	ὁ,	racemus.
πυ,	παῖαν,	παῖανος,	ὁ,	pæan.

Nouns ending in *ας* -*αδος*, *της* -*τητος*, *αυς*, *ω*, and the verbal *ις*, are always feminine. Thus,

<i>ας</i> - <i>αδος</i> ,	<i>λαμπάς</i> ,	<i>λάμπαδος</i> ,	<i>ἡ</i> ,	lampas.
<i>της</i> - <i>τητος</i> ,	<i>κακότης</i> ,	<i>κακότητος</i> ,	<i>ἡ</i> ,	malitia.
<i>αυς</i> ,	<i>ναῦς</i> ,	<i>ναός</i> ,	<i>ἡ</i> ,	navis.
<i>ω</i> ,	<i>φειδῶς</i> ,	<i>φειδέως</i> ,	<i>ἡ</i> ,	parsimonia.
<i>ις</i> verbal,	<i>φύσις</i> ,	<i>φύσιος</i> ,	<i>ἡ</i> ,	natura.

And nouns ending in *α*, *ι*, *υ*, *ας*, -*ατος*, and *ος*, are always neuter:

<i>α</i> ,	<i>βῆμα</i> ,	<i>βήματος</i> ,	<i>τὸ</i> ,	tribunal.
<i>ι</i> ,	<i>μέλι</i> ,	<i>μέλιτος</i> ,	<i>τὸ</i> ,	mel.
<i>υ</i> ,	<i>πῶν</i> ,	<i>πώιος</i> ,	<i>τὸ</i> ,	grex.
<i>ας</i> , - <i>ατος</i> ,	<i>κρέας</i> ,	<i>κρέατος</i> ,	<i>τὸ</i> ,	caro.
<i>ος</i> ,	<i>τείχος</i> ,	<i>τείχους</i> ,	<i>τὸ</i> ,	murus.

OF CONTRACTIONS.

In a concurrence of vowels, if two syllables are converted into one, it is called a Contraction.

A contraction without a variation of the vowels, is termed Synæresis. Thus,

τείχει, *τείχει*.

A contraction with a variation of the vowels, is called Crasis. Thus,

Δημοσθένης, *Δημοσθένης*.
τείχει, *τείχη*.

A contraction frequently takes place, but not always.

In the rules for contractions, let learners remember ;
that two vowels are short, ε, ο ;
which have their own proper long ones, η, ω ;
and their appropriate diphthongs, ει, ου.

CONTRACTIONS OF THE FIRST DECLI SION.

No contraction takes place unless the former *v* is either short, or *æ* taken for a short vowel; and nominative, when contracted, is afterwards declined regularly.

RULES.

1. Change *εα* without *ς*, into *η*.
2. In *εσα*, and in the remaining nouns of this declension, dash out the former vowel; thus,

1.

γία, terra, *γη*; G. *γῆς*, D. *γῆ*, &c.
λεονγία, leonina, *λεονγῆ*; G. *λεονγῆς*, D. *λεονγῆ*, &c.
χρυσία, aurea, *χρυσῆ*; G. *χρυσῆς*, D. *χρυσῆ*, &c.
Ερμίας, Mercurius, *Ερμης*; G. *Ερμοῦ*, D. *Ερμῆ*, &c.

2.

πορφυρία, purpurea, *πορφυρᾶ*; G. *πορφυρᾶς*, &c.
ἀπλόη, simplex, *ἀπλῆ*; G. *ἀπλῆς*, &c.
Αθηνάα, Minerva, *Αθηνᾶ*;* G. *Αθηνᾶς*, D. *Αθηνᾶ*, &c.
μνάα, mina, *μνᾶ*; G. *μνᾶς*, D. *μνᾶ*, &c.
Ἀπελλείης, Apelles, *Ἀπελλῆς*; G. *Ἀπελλοῦ*, &c.

CONTRACTIONS OF THE SECOND DECLI SION.

No contraction takes place unless the former *v* be short.

RULES.

1. If a short vowel follow, change it into *ου*;
2. If not, dash out the former one: thus,

πορφυρίον, purpureum.

Rule 1. <i>πορφυρίον</i> ,	<i>πορφυροῦν</i> .
2. <i>πορφυρίου</i> ,	<i>πορφυροῦ</i> .
2. <i>πορφυρίῳ</i> ,	<i>πορφυρῷ</i> .*
2. <i>πορφυρία</i> ,	<i>πορφυρᾶ</i> .
2. <i>πορφυρίῳ</i> ,	<i>πορφυροῖς</i> , &c.

* See note †, page 5.

διπλόν, duplex.

Rule 1. διπλόν,	διπλοῦν.
2. διπλόου,	διπλοῦ.
2. διπλόου,	διπλου.
2. διπλόα,	διπλᾶ.
2. διπλόαις,	διπλοῖς, &c.

νόος, mens.

Rule 1. νόος,	νοῦς.
2. νόου,	νοῦ.
2. νόου,	νοῦ.
1. νόον,	νοῦν.
1. νόει,	νοῦ.

So also,

ῥόος,	fluxus.	διπλόος,	duplex.
πορφυρέος,	purpureus.	ἀργυρέος,	argenteus.
πλόος,	navigatio.	ῥοείον,	os.

“ of the vocative is not contracted.

CONTRACTIONS OF THE THIRD DECLENSION.

In the oblique cases there is no contraction, unless the former vowel is either short, or the doubtful vowel is taken as short.

The following Rules are universal, for contractions of the third declension; and, moreover, for all verbs of each conjugation, which bear contraction:

I. A short vowel, before itself, is contracted into its own proper diphthong. But *εε** of the dual into *η*.

II. A short vowel before the other short one, is contracted into *ευ*.

III. A short vowel before *α*, is contracted into its own proper long one. But *εα* pure is contracted into *α*.

* At least so the grammarians; but *εε* of the dual is also according to the rule in *α*, among Greek writers themselves; thus, *οκείλει*, *οκείλει*; and in *Æschines* Soc. *πόλει*, *πόλει*; *παρίχει*, *παρίχει*; apud Jo. Lascarin in *Gram.* p. 223. in fine, et p. 225, initio *Venetii* ap. Aldi F. 1557. This exception of the rest appears to be introduced, that they might distinguish the nominative dual from the dative singular.

IV. A short vowel before *i*, is contracted by a synæresis.

V. *ε*, before a long vowel or a diphthong, is rejected.

VI. 1. *ο-μικρὸν*, before a long vowel, is changed into *ω-μέγα*.

2. *ο-μικρὸν*, before a diphthong, the first vowel of the diphthong being cast away, is contracted by synæresis. But in the termination *οεν*, *ι* being rejected, the contraction is made by a crasis.

VIII. 1. *α* before *ο* or *ω*, is contracted into *ω-μέγα*.

2. *α* not before *ο* or *ω*, is contracted into *α*; and in diphthongs, before the contraction is made, the adjoined vowel is cast away; and if there be an *ι*, it is written under the contraction.

VIII. If the former vowel is *ι* or *υ*, or a long vowel, always dash out the following one.

THE RULES WITH EXAMPLES.

1. A short vowel before itself is contracted into its own proper diphthong. Thus,

In the oblique cases,

Δημοσθένης,

Δημοσθένεις.

Λητούς,

Λητούς.

In verbs,

φιλέετε,

φιλοῦτε,

amatis.

δηλόημεν,

δηλοῦμεν,

declaramus.

But *εε* of the dual into *η*. Thus,

Δημοσθέεε,

Δημοσθέηη.

II. A short vowel before the other short one, is contracted into *ου*. Thus,

In the nominatives,

μελιτόεν,

μελιτοῦν,

mellitum.

In the oblique cases,

Δημοσθέεος,

Δημοσθέους.

βόες,

βοῦς.

In verbs,

φιλέομεν,

φιλοῦμεν,

amamus.

δελάετε,

δελοῦτε,

declaratis.

III. A short vowel before *α*, into its own proper long one. Thus,

In nominatives,

ἑαρε,	ἡρε,	ver.
κέαρε,	κῆρε,	cor.

In the oblique cases,

Δημοσθένεα,	Δημοσθένη.
Λητόα,	Λητώ.

But *εα* pure is contracted into *α*. Thus,

In the oblique cases,

Πειραιεύς, Piræus.	
A. Πειραιέα,	Πειραιᾶ.
χρεῖος, debitum.	
N. P. χρεῖα,	χρεῖα.

IV. A short vowel before *ι*, is contracted by a synæresis.* Thus,

In the oblique cases,

Δημοσθένειι,	Δημοσθένης,
Λητοῖι,	Λητοῖ.

V. *ε*, before a long vowel or a diphthong, is rejected. Thus,

In nominatives,

Ἡρακλῆς,	Ἡρακλῆς,	Hercules.
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In the oblique cases,

Δημοσθενέων,	Δημοσθενῶν.
Δημοσθενέοιν,	Δημοσθενοῖν.

In verbs,

φιλέω,	φιλᾶ,	amo.
φιλείς,	φιλεῖς,	amas.†

VI. 1. *ο-μικρὸν*, before a long vowel, is contracted into *ω-μέγα*.

2. *ο-μικρὸν*, before a diphthong, the first vowel of the diphthong being cast away, is contracted by a synæresis.

* As also *α*, taken for a short vowel: thus, *ιλάω*, agito; *ιλαῦνα*, *ιλαῖνα*.

† But *αι* a little otherwise: thus, *τίθαι*; by striking out *σ*, *τίθαι*; by a diæresis, *τίθαι*; by a crasis of Rule III. and a synæresis, *τίθη*.

These concurrences of vowels are not contracted unless in verbs. Thus,

1.		
δηλόω,	δηλῶ,	declaro,
δηλόητε,	δηλῶτε,	declaretis.
2.		
δηλόει,	δηλοῖ,	declarat.
δηλόοι,	δηλοῖ,	declaret.
δηλόη,	δηλοῖ,	declaret.
δηλόου,	δηλοῦ,	declare tu.

But in the termination *-οειν*, *ι* being rejected, is contracted by a crasis.* Thus,

δηλόειν, δηλοῦν, *declarare*; by Rule II.

VII. 1. *α* before *ο*,† or *ω*, is contracted into *ω-μέγα*.

2. *α* not before *ο* or *ω*, into *α*.

In diphthongs, before the contraction is made, the adjoined vowel is cast away; and if there be an *ι*, it is written under the contraction.‡ Thus,

In the oblique cases of neuters in *ας* pure and *εας*; in which *τ* is struck out, that there may be a concurrence of vowels.

κέρας, cornu.

κέρατος,	κέραος,	κέρας.
κέραταν,	κέραων,	κέρων.
κέρατοι,	κέραοι,	κέρων.

In verbs,

τιμάμεν,	τιμῶμεν,	honoramus.
τιμάω,	τιμῶ,	honoro.
τιμάουσι,	τιμῶσι,	honorant.

* This, indeed, is not an exception; although it is placed so here in favour of learners: for the most ancient infinitive was *δηλοειμεναι*; then, Doricè, *δηλοιμιν*; afterwards, Ionicè, by striking out *-μι-*, *δηλοιν*; at length, Atticè, *δηλοῦν*: that is to say, in *-μι* and pures, the strike out *-μι*; not in pures, *-μ-* only.

† That is to say, before *ο* set by itself, or before *ο* of a diphthong

‡ And, in every contraction, *ι* being rejected before the crasis made, it is always under-written, if an improper diphthong may be made; which indeed it every where makes, unless in *οειν* of the infinitive; throwing out *ι*, it becomes *ειν*, contracted *ουν*, as in Rule VI.

2.

In Nominatives, *λάας, λᾶς, lapis.*

In the oblique cases,

<i>κέρατα,</i>	<i>κέραα,</i>	<i>κέρα.</i>
<i>κέρατε,</i>	<i>κέραι,</i>	<i>κέρα.</i>
<i>κέρατι,</i>	<i>κέραϊ,</i>	<i>κέρα.</i>

In verbs,

<i>τιμάει,</i>	<i>τιμᾷ,</i>	<i>honorat.</i>
<i>τιμάη,</i>	<i>τιμᾷ,</i>	<i>honoret.</i>

VIII. If the former vowel is *ι* or *υ*, or a long vowel, always strike out the following; thus,

<i>ὄφεις, serpens.</i>	
N. P. <i>ὄφεις,</i>	<i>ὄφεις.</i>
<i>ὄφιι,</i>	<i>ὄφι.</i>
<i>σίνηπι, sinapi.</i>	
<i>σιήπια,</i>	<i>σίνηπι.</i>
<i>κύων, canis.</i>	
<i>κύονος,</i>	<i>κύνος.</i>
<i>κύονι,</i>	<i>κύνι, &c.</i>
<i>βότρυς, racemus.</i>	
<i>βότρυεις,</i>	<i>βότρυς.</i>
<i>τιμήειν, honoratum,</i>	<i>τιμῆν.*</i>

SPECIAL RULES OF THE CONTRACTS OF THE THIRD DECLENSION.

1. The accusative plural is like the nominative contracted. Thus,

<i>Δημοσθένης,</i>	}	<i>Δημοσθένης.</i>
<i>Δημοσθένας,</i>		
<i>ὄφεις,</i>	}	<i>ὄφεις.</i>
<i>ὄφιας,</i>		
<i>βότρυς,</i>	}	<i>βότρυς.</i>
<i>βότρυας,</i>		

* In verbs; *τίθησαι*, striking out *σ*, *τίθηςαι*, in contraction *τίθῃ*.

N. B. *σᾶος* and *σῶος* are also contracted by these rules, in those cases which are found to be contracted; that is to say,

σᾶος, σῶος. VII. 1. *σᾶον, σῶον.* VII. 1. *σᾶα, σῶα.* VII. 2.
σᾶους, σῶος. VII. 1. *σῶας, σῶος.* III.

2. The genitive in *-εος*, from *ης, ες, ος*, contracts all concurrences of vowels; so *-οος* not from *ους*; as also *ας* pure, and *ρας*.

Example of the genitive in *-εος* from *ης, ες, ος*.

Singular.

N.	Δημοσθένης,	
G.	Δημοσθέneos,	Δημοσθένους.
D.	Δημοσθένῃ,	Δημοσθένει.
A.	Δημοσθέnea,	Δημοσθένη.
V.	Δημοσθένης.	

Dual.

N. A. V.	Δημοσθέεε,	Δημοσθένη.
G. D.	Δημοσθέneoιν,	Δημοσθένοϊν.

Plural.

N. V.	Δημοσθέnees,	Δημοσθένης.
G.	Δημοσθέneών,	Δημοσθένων.
D.	Δημοσθένεσι,	
A.	Δημοσθέneas,	Δημοσθένης.

Example of the genitive in *-οος*, not from *ους*; that is to say, of feminines in *ω* and *ως*.

Singular.

N.	Λητώ, Latona.	
G.	Λητόος,	Λητούς.
D.	Λητοῖ,	Λητοῖ.
A.	Λητόα,	Λητῶ.
V.	Λητῶ.†	

Example of neuters in *ας* pure and *ρας*.

Singular.

N. A. V.	κρίας, caro.	
G.	κρίατος,	κρίας, κρίως.
D.	κρίατι,	κρίαι, κρία.

Dual.

N. A. V.	κρίατε,	κρίαι,	κρία.
G. D.	κρίάτοι,	κρίάοι,	κρίων.

* V. J. Lascaris Gram. p. 13.

		Plural.	
N. A. V.	κρέατα,	κρέαα,	κρέα.
G.	κρέατων,	κρέαων,	κρέων.
D.	κρέασι.		

3. The genitive in -εος, not from κρ, ερ, ορ, and the genitive in -ιος, contract the dative singular and the nominative plural only.*

Examples of the genitive in -εος, not from κρ, ερ, ορ.

	βασιλεύς, rex.	
D. Sing.	βασιλεῖ,	βασιλεῖ,
N. V. Plur.	βασιλέες,	} βασιλεῖς.
A.	βασιλέας,	
	ἄστυ, arx.	
D. Sing.	ἄστει,	ἄσει.
N. A. V. Plur.	ἄστια,	ἄση.
	πόλις, urbs.	
D. Sing.	πόλει,	πόλει.
N. V. Plur.	πόλεες,	} πόλεις.
A.	πόλεας,	

Examples of the genitive in -ιος.

	ὄφις, serpens.	
D. Sing.	ὄφει,	ὄφι.
N. V. Plur.	ὄφεις,	} ὄφεις.
A.	ὄφιας,	
	σίνηπι, sinapi.	
D. Sing.	σινηπέϊ,	σινηπέι.
N. A. V. Plur.	σινηπέια,	σινηπέι.

4. -υς, -υος, and ους, -οος, contract the nominative plural only.

Example, in υς, -υος.

	βότρυς, racemus.	
N. V. Plur.	βότρυες,	} βότρυς.
A.	βότρυας,	

* The genitive in -ιος, not contracted, is changed, Atticè, into ιαι.

Example in ους -οος.

	βοῦς, bos.	
N. V. Plur.	βόες, }	
A.	βόας, }	βοῦς.

5. Comparatives in *ων* strike out *ν*, that they may be contracted in the accusative singular and nominative plural. Thus,

	βελτίων, melior.		
A. Sing.	βελτίονα,	βελτίονα,	βελτίον.
N. V. Plur.	βελτίονες,	βελτίονες,	βελτίονες.
A.	βελτίονας,	βελτίονας,	
	βελτίον, melius.		
N. A. V. Plur.	βελτίονα,	βελτίονα,	βελτίον.

6. The nominative being contracted, is then declined regularly. Thus,

ἔαρ, ver; contracted ἤρ, ἤρος, ἤρι, &c.

λάας, lapis; contracted λάς, λάος, λάϊ, &c.

Ἡρακλῆς, Hercules; in contraction Ἡρακλῆς; Ἡρακλῆος, Ἡρακλοῦς; Ἡρακλεῖ, Ἡρακλεῖ; Ἡρακλέα, Ἡρακλεῖ; ὦ Ἡρακλες.

7. In adjectives, the contraction of the neuter gender remains in the masculine and feminine. Thus,

	μελιτόεις, mellitus.	
μελιτόεις,	μελιτόεσσα,	μελιτόεν.
μελιτοῦς,	μελιτοῦσσα,	μελιτοῦν.
μελιτοῦν/⊙,	μελιτοῦσσης,	μελιτοῦν/⊙.
	τιμήεις, honoratus.	
τιμήεις,	τιμήεσσα,	τιμήεν.
τιμής,	τιμήσσα,	τιμήν.
τιμήν/⊙,	τιμήτοης,	τιμήν/⊙.

N. B. Although, for the benefit of younger scholars, contractions of the first and second declension are here particularly exhibited, these nevertheless indeed follow the same analogy with the rest; and may all be accomplished by the general rules, if only the two following exceptions are added.

1. In exception to Rule III. after *ει* pure may be added also *ειω* of the first. Thus, *περφυρία*, *περφυρεῖα*.

2. In adjectives in *-πλος*, *ο* not before a short vowel is struck out, contrary to Rule III. and VI. Thus, *διπλός*, *διπλόη*, *διπλόν*, duplex; ἡ *διπλή*, *διπλῇ*; τὰ *διπλῆ*, *διπλᾶ*.

Nouns of the Third Declension, to be declined and contracted.

εὐσεβής, pius.
ἀμείνων, melior.
σάχυσ, spica.
ἀρείων, præstantior.
νομὸς, pastor.
φειδῶ, parsimonia.
γῆρας, senectus.
Ἀχιλλεύς, Achilles.
ὑπερφύης, excellens.
ἀληθής, verum.
μῦς, mus.
μῆρς, pars.
σέλις, securus.
εὐσεβής, pium.
τίρας, prodigium.
ἰλάσσων, minus.
ἔπος, verbum.
εὐφύης, boni ingenii.
κίρας, cornu.
βραδὺν, tardum.
ἦθος, mos.
ἔθνος, gens.
ἐκλείων, gloriosum.
πλείων, plus.

γραφίς, pictor.
Περικλῆς, Pericles.
ἰχθὺς, piscis.
Διοκλῆς, Diocles.
ἄρξ, arx.
πλείων, more.
πραΐς, actio.
ἠώς, aurora.
βαθύς, profundus.
τριήρης, triremis.
Ἀγαθούλης.
ἱεὺς, sacerdos.
πῶσις, maritus.
πῶν, grex.
ἐγγύης, generosus.
δρομὺς, cursor.
υἱός, filius.
Ὀδυσσεύς, Ulysses.
ὄϊς, ovīs.
βελτίων, melior.
πειθῶ, suadela.
ἡδὺν, suave.
Πειραιεύς, Piræus.
ἀμείνων, melius.

νέκρς, cadaver.
πέρας, finis.
αἰδώς, pudor.
τοιχός, murus.
δύναμις, potentia.
δρῦς, quercus.
Θεμιστοκλῆς.
ἀληθής, verum.
βάθυ, profundum.
φονεύς, homicida.
ἱλασσών, minor.
ταχύς, celer.
ἀναιδής, impudens.
καλλίων, pulchrior.
ἐγγύς, generosum.
μείων, minor.
υἱός, filius.
φράσις, dictio.
βραδύς, tardus.
ἐκλείων, gloriā clarus.
πρίστως, senex.
δρῶς, mons.
εὐφύς, ingeniosum.
ἰνδιής, indigus.

OF REGULAR ADJECTIVES.

The feminine gender is always of the first declension.

The masculine in *ος* hath the neuter in *ον*; and both are of the second declension.

The terminations, therefore, of these are,

	M.	F.	N.
	ος,	η,	ον.
as,	καλός,	καλή,	καλόν,
			pulcher.

Thus; ἀγαθός, bonus; κακός, malus; φίλος, amicus; μαλακός, mollis; ἀπαλός, tener; λευκός, albus; δῆλος, evidens; τηρπνός, jucundus.

But *ος* pure, and *ρος*, have *α*; as,

ράδιος,	ράδια,	ράδιον,	facilis.
φανερός,	φανερὰ,	φανερὸν,	manifestus.

So; ἄξιος, dignus; μικρός, parvus; ἀργύρεος, argenteus; μακρός, longus; ἄγριος, agrestis; πονηρός, malus; πορφύ-

μεῖ, purpleus; ὅμοι, similis; φοβερός, formidabilis; ἱερός, sacer; ἅγι, sanctus.*

But the Attics often decline adjectives in *ος* by the common gender in *ος*, especially if they are derived or compounded, without the feminine gender.

Thus, ἀθάνατ, immortalis, is declined, Atticè, ὁ, ἡ, ἀθάνατ, τὸ, ἀθάνατον; for it is derived from θάνατ, mors. πᾶμφιλ, omnibus amicus, is declined, Atticè, ὁ, ἡ, πᾶμφιλ, τὸ, πᾶμφιλον; for it is compounded from πᾶν, omne, and φίλ, amicus.

So, ἀδικ, unjustus, from δική, jus; οὐράνι, cœlestis, from οὐρανός, cœlum; ὁμορ, finitimus, from ὁμός, idem, and ὅρ, terminus.

Both the masculine and neuter gender of all adjectives, not ending in *ος*, are always of the third declension.

The regular terminations of these are,

	M.	F.	N.
1.	ας,	αινα,	αν.
2.	εις,	εσσα,	εν.
3.	υς,	εια,	υ.

Thus,

1.			
μέλας,	μέλαινα,	μέλαν,	niger.
τάλας,	τάλαινα,	τάλας,	miser.†
2.			
χαρίεις,	χαρίεσσα,	χαρίεν,	venustus.
μελιτόεις,	μελιτόεσσα,	μελιτόεν,	mellitus.
τιμήεις,	τιμήεσσα,	τιμήεν,	honoratus.
ἀνεμόεις,	ἀνεμόεσσα,	ἀνεμόεν,	ventosus.
ἡχῆεις,	ἡχῆεσσα,	ἡχῆεν,	sonorus.
αἱματόεις,	αἱματόεσσα,	αἱματόεν,	sanguineus.

* These are excepted; ὀγδόος, ὀγδοή, ὀγδοόν, octavus; since formerly it probably was ὀγδοότος; as, ἑννατός, nonus, δέκατος, decimus; but, afterwards, by striking out τ, it became ὀγδόος. So those compounded of -πλοος; as, ἀπλόος, ἀπλόη, ἀπλόον, simplex; διπλόος, διπλόη, διπλόον, duplex; since -πλοος seems to arise from πλόος, by striking out π; that is to say, from πλινω, plico.

† No regular adjectives in *ας*, besides these two, are found.

3.

γλυκὺς,	γλυκεῖα,	γλυκὺ,	dulcis.
ἡδύς,	ἡδεῖα,	ἡδύ,	suavis.
ἡμισυς,	ἡμίσεια,	ἡμισυ,	dimidius.
βαρὺς,	βαρεῖα,	βαρὺ,	gravis.
βαθεύς,	βαθεῖα,	βαθύ,	profundus.

But many adjectives of the third declension are declined with the common gender, without the feminine.

The regular terminations of those are these.

1. The common gender in *ων, ην, ης*, forms the neuter gender by changing the long vowel into its own proper short one. Thus,

ὁ, ἡ, σάφρων,	τὸ, σάφρον,	sanæ mentis.
ὁ, ἡ, ἄρσεν,	τὸ, ἄρσεν,	masculus.
ὁ, ἡ, ἀληθής,	τὸ, ἀληθές,	verus.
ὁ, ἡ, εὐδαίμων,	τὸ, εὐδαίμον,	felix.
ὁ, ἡ, τέρην,	τὸ, τέρεν,*	tener.
ὁ, ἡ, εὐσεβής,	τὸ, εὐσεβές,	pius.
ὁ, ἡ, μνήμων,	τὸ, μνήμον,	memor.
ὁ, ἡ, εὐγενής,	τὸ, εὐγενές,	generosus.
ὁ, ἡ, βελίων,	τὸ, βελίον,	melior.

2. The common gender in *ις* and *υς* forms the neuter by casting away *ς*. Thus,

ὁ, ἡ, εὐχαρις,	τὸ, εὐχαρ',	gratus.
ὁ, ἡ, φιλόπατρις,	τὸ, φιλόπατρι,	patriæ amans.
ὁ, ἡ, ἰδακρυς,	τὸ, ἰδακρυ,	illachrymabilis.

3. Compounds from *πῶς*, *pes*, have the neuter in *ουν*. Thus,

ὁ, ἡ, δίπους,	τὸ, δίπουν,	bipes.
ὁ, ἡ, πολύπους,	τὸ, πολύπουν,	multipes.†

* But it is often declined, *τέρην, τέρεινα, τέρειν*.

† Since, formerly it was probably, *πόος*, from whence *ὁ, ἡ, δίποσι, τὸ, δίπων*; afterwards, in contraction, *δίπους, δίπουν*; the declension being changed from hence, as it is in *γίλωις, ἱρώις*, from the old words *γίλαος, ἱελαος*.

OF IRREGULAR ADJECTIVES.

Every adjective not ending in some one of the regular terminations already mentioned, is irregular, and always wants the neuter gender. Thus,

ὁ, ἡ, ἄρπαξ,	rapax.
ὁ, ἡ, μάκαρ,	beatus ; or, ἡ μακαίρα.
ὁ, ἡ, ἄος,	cæcus.
ὁ, ἡ, μακρόχειρ,	longimanus.

The following also are irregular :

1. πᾶς, omnis, is declined as a participle ; viz. πᾶς, πᾶσα, πᾶν.

2. Also ἐκῶν, ἐκούσα, ἐκόν, volens ; for it was indeed, originally, a participle of the old verb ἔκω, venio. And so ἀέκων, nolens ; by syncope ἄκων, ἄκυσσα, ἄκον.

3. μέγας, magnus, and πολὺς, multus, are irregular in the nominative and accusative singular ; as,

N. μέγας,	μεγάλη,	μέγα.	πολὺς,	πολλή,	πολὺ.
A. μέγαν,	μεγάλην,	μέγα.	πολὺν,	πολλήν,	πολὺ.

But all the rest of the cases are declined regularly from the old nominatives μεγαλὸς and πολλὸς. Thus,

G. S. μέγαλου,	μεγάλῃς,	μεγάλου.	πολλοῦ,	πολλῆς,	πολλοῦ.
N. P. μεγάλοι,	μεγάλαι,	μεγάλα.	πολλοί,	πολλαί,	πολλὰ.*

COMPARISON OF ADJECTIVES.

1.

Comparison may be made by adding the terminations -τερος and -τατος for the comparative and superlative. Thus,

μάκαρ, μακάριος, μακάριστος ; beatus, beatior, beatissimus.

* But Homer, and from him the poets, decline πολὺς regularly, writing πολίης, πολίϊ, πολίης, &c. which afterwards was changed, in those cases in which it could not be distinguished from the same cases of the noun πόλις, urbs.

εὔνης, (contractedly for εὔνοῳ,) εὔνούτερῳ, εὔνούτατον; benevolens, benevolentior, benevolentissimus.

κακόνους, (contractedly for κακόνῳ,) κακονύτερῳ, κακονούτατον; malevolens, malevolentior, malevolentissimus.

ἀπλοῦς, (contractedly for ἀπλόῳ,) ἀπλούτερῳ, ἀπλούτατος; simplex, simplicior, simplicissimus. But,

1. εις casts away ἢ Thus,

χαρίεις,	χαρίεστερος,	χαρίεστατος,	venustus, &c.*
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2. ος casts away ς. Thus,

ὀρθός,	ὀρθότερος,	ὀρθότατος,	rectus, &c.
δικαίος,	δικαιότερος,	δικαιότατος,	justus, &c.
πονηρὸς,	πονηρότερος,	πονηρότατος,	malus, &c.
θαυμαστός,	θαυμαστότερος,	θαυμαστότατος,	admirabilis, &c.
εὐπλὴς,	εὐπλότερος,	εὐπλότατος,	planus, &c.

Thus also; οἰκεῖος, familiaris; ἔτοιμος, promptus; κοῦφος, levis; λεπτός, tenuis; τερπνός, jucundus; ὅμοιος, similis.

But ος after a short syllable changes, moreover, ο into ω.† Thus,

σοφός,	σοφώτερος,	σοφώτατος,	sapiens, &c.
κενός,	κενώτερος,	κενώτατος,	inanis, &c.
φοβερὸς,	φοβερώτερος,	φοβερότατος,	formidabilis, &c.
φανερὸς,	φανερώτερος,	φανερώτατος,	manifestus, &c.
χαλιπρός,	χαλιπρώτερος,	χαλιπρώτατος,	difficilis, &c.

So also ἄγριος, ἀγριώτερος, ἀγριώτατος, ferox, &c. because ι is taken for a short vowel; but ἔντιμος, honoratus, ἐντιμότερος, &c. for ι is taken as a long vowel.

And ἱκανός, ἱκανώτερος, ἱκανώτατος, idoneus, &c. because α is taken as a short vowel.

But ἰσχυρὸς, ἰσχυρότερος, ἰσχυρότατος, validus, &c. because υ is taken for a long vowel.‡

* So also,

εἷς,	unus,	ἑτερος,	alter duorum.
οὐδείς,	nullus,	οὐδέτερος,	neuter duorum.
μηδείς,	nullus,	μηδέτερος,	neuter duorum.

† That is, lest four continued short syllables should come together. And so lest four should come together, ὀδοιπóρος is used, not ὀδοιπóρος, viator. Homer, even lest three should meet together, often changes a short syllable into a long one.

‡ And ἰπικινδύνος, ἰπικινδυνώτερος, ἰπικινδυνώτατος; for υ is taken as short. So also φιλοκινδυνώτατος, Xen. Anab. p. 90. Hutch. 8vo. and Hier. IV. 7. Wells.

And so, ἴσος, æqualis, hath ἰσότερος, ἰσότατος; when ι is taken as long; but on the contrary, when ι is taken as short, it hath ἰώτερος, ἰώτατος.

3. ας, ης, and υς, add to the neuter gender. Thus,

μίλας,	μίλαινα,	μίλαν,	μιλάντιρος, &c.
τάλας,	τάλαινα,	τάλαν,	ταλάντιρος, &c.
ὁ, ἡ, εὐσεβής,		τὸ, εὐσεβὴς,	εὐσεβίσιρος, &c.
εὐρύς,	εὐρέα,	εὐρὺν,	εὐρύτιρος, &c.

So also, ἀσεβής, impius; ταχύς, celer; ἀληθής, verus; ὀκνύς, velox; δυσχερής, difficilis; βραδύς, tardus; ἀκριβής, accuratus; &c.

4. -ων adds to the nominative masculine of the plural. Thus,

ἄφρων,	amens,	ἄφρονίσιρος,	ἄφρονίστατος.
σώφρων,	sanæ mentis,	σωφρονίσιρος,	σωφρονίστατος.
εὐφρων,	hilaris,	εὐφρονίσιρος,	εὐφρονίστατος.
κακοδαίμων,	miser,	κακοδαίμονίσιρος,	κακοδαίμονίστατος.

2.

In some adjectives, comparison may be made by -ίων and -ισος. As,

1. Some ending in ος, derived from substantives, are compared in -ίων and -ισος; but in these the comparison is not made from the positive adjective itself, but from the substantive from which it is derived. Thus,

καλὸς, pulcher, from κάλλος, -ος, τὸ, pulchritudo, hath καλλίων, κάλλισος.

ἐχθρὸς, inimicus, from ἐχθρὸς, -ος, τὸ, inimicitia, hath ἐχθρίων, ἐχθρίσος.

οἰκτρὸς, miserabilis, from οἶκλος, -ου, ὁ, commiseratio, hath οἰκτίων, οἰκτίσος.

αἰσχρὸς, turpis, from αἶσχος, -ος, τὸ, turpitude, hath αἰσχιών, αἰσχισος.

μακρὸς, longus, from μήκος, -ος, τὸ, longitudo, hath μακρίων, μήκισος.

2. Some in υς are compared in both ways. Thus,

βαθύς, profundus, βαθύτερος, βαθύτατος; or βαθίων, βάθισος. Thus,

βραδύς, tardus; ταχύς, celer; παχύς, crassus; γλυκύς, dulcis; βραχύς, brevis; ὀκνύς, velox; and the like.

3. ῥάδιος, facilis, hath, by striking out δ, ράϊων, ράϊσος; or ι, underwritten, ῥάων, ῥᾶσος.

OF IRREGULAR COMPARISON.

ἀγαθός,	bonus,	{ ἀμείων,	ἀγαθώτατος.
		{ ἀρείων,	ἄριστος.
		{ βελτίων,	βέλτιστος.
		{ κρείσσων,	κράτιστος.
		{ λυίων,	λύσις.
κακός,	malus,	{ κακίων,	κάκιςτος.
		{ χείρων,	χείριςτος.
μέγας,	magnus,	μείζων,	μεγίστος.
πολύς,	multus,	πλείων,	πλεῖστος.
ἐλαχύς,	parvus,	ἐλάσσων,	ἐλάχιστος.
μικρός, parvus,	ἥσσων, vel μείων, vel μικρότερος,		μικρότατος.

NAMES OF NUMBERS.

εἷς, unus.

	M.	F.	N.
N.	εἷς,	μία,	έν.
G.	ἐνός,	μῆας,	ένός.
D.	ἐνί,	μιαῖ,	ένί.
A.	ένά,	μίασ,	έν.

And so the two compounds οὐδείς, μηδείς, nullus; which indeed have the plural number, οὐδένες, οὐδεμίαι, οὐδένα, &c.

From εἷς, unus, is formed the comparative ἕτερος, -α, -ον, alter duorum; and from οὐδείς, μηδείς, are formed οὐδέτερος, μηδέτερος, neuter duorum.

δύω, duo.

N. A. dual, δύω; G. D. δυοῖν; which cases are alone proper of this noun.

Nevertheless, it is sometimes expressed in the plural, G. δυῶν, D. δυσι; and often it is expressed δύο, but this is indeclinable.

τρεῖς, tres.

	M.	F.	N.
N. A.	τρεῖς,	τρεῖς,	τρεῖα.
G.	τριῶν,	τριῶν,	τριῶν.
D.	τρισι,	τρισι,	τρισι.

D

	τέσσαρες, quatuor.		
N.	τέσσαρες,	τέσσαρες,	τέσσαρα.
G.	τεσσάρων,	τεσσάρων,	τεσσάρων.
D.	τέσσαρσι,	τέσσαρσι,	τέσσαρσι.
A.	τέσσαρας,	τέσσαρας,	τέσσαρα.

The names of the cardinal numbers which successively follow after the first four, up to a hundred, are all indeclinable, viz.

πέντε,	five.	τριάκοντα,	thirty.
ἕξ,	six.	τεσσαράκοντα,	forty.
ἑπτὰ,	seven.	πεντήκοντα,	fifty.
ὀκτώ,	eight.	ἑξήκοντα,	sixty.
ἐννία,	nine.	ἑβδομήκοντα,	seventy.
δέκα,	ten.	ὀγδοήκοντα,	eighty.
εἰκοσι,	twenty.	ἐννιήκοντα,	ninety.

and ἑκατὸν, a hundred.

After ἑκατὸν, a hundred, the names of larger numbers are regular adjectives, viz.

διακόσιοι, διακόσιαι, διακόσια, ducenti, &c.

τριακόσιοι, &c. trecenti, &c.

χίλιοι,	χίλιαί,	χίλια,	mille.
μύριοι,	μύριαί,	μύρια,	decies mille.

But the names of ordinal numbers are all regular adjectives, viz.

πρῶτος,	πρῶτη,	πρῶτον,	primus, &c.
δύτιμος,	δύτιμα,	δύτιμον,	secundus, &c.
τρίτος,	τρίτη,	τρίτον,	tertius, &c.
&c.			

OF CHARACTERS OF NUMBERS.

For the expressing lesser numbers, such as are used by authors, or as marks of division, the Greeks used their own letters in order, viz. that Α might denote the first, Β the second; and so successively in order to Ω the twenty-fourth.

On this account the books of the Iliad and Odyssey are distinguished into twenty-four, according to the number of the letters.

But, in enumerating these books, the order of the letters may more readily occur to the memory by the help of a technical Greek syllable -HNT-. For, dividing the twenty-four letters into four parts, of six letters each, H will be the first of the second, N the first of the third, T the first of the fourth.

For expressing more general numbers, they used indeed the same letters, but applied them differently, viz. They divided their twenty-four letters into three classes; and in the sixth place of the first class, i. e. after ε', they inserted the character ς', which they called ἐπίσημον.

To the second class, in the last place, they added the character ς, or 4, which they called *κόππα*.

Finally, to the third class, they added also, in the last place, the character Ϸ, which they called *σάνπι*.

By this means they had twenty-seven characters of numbers, divided into three classes.

The first class denoted, in order, nine units.

The second class denoted, in order, nine tens.

And the third class denoted, in order, nine hundreds.

For this reason they distinguished the letters they made use of as characters of numbers, in a little line, with a point written above. Thus,

A, α̣,	1.	I, ι̣,	10.	P, ρ̣,	100.
B, β̣,	2.	K, κ̣,	20.	Σ, σ̣,	200.
Γ, γ̣,	3.	Λ, λ̣,	30.	T, τ̣,	300.
Δ, δ̣,	4.	M, μ̣,	40.	Υ, υ̣,	400.
E, ε̣,	5.	N, ν̣,	50.	Φ, φ̣,	500.
	6.	Ξ, ξ̣,	60.	X, χ̣,	600.
Z, ζ̣,	7.	O, ο̣,	70.	Ψ, ψ̣,	700.
H, η̣,	8.	Π, π̣,	80.	Ω, ω̣,	800.
Θ, θ̣,	9.	ς̣, 4,	90.	Ϸ̣,	900.

In these classes, the order of the letters may more readily occur to the memory by the help of the technical syllable AIR; the first letter of which, A, denotes the first of the units; the second, I, the first of the tens; the third, R, the first of the hundreds.

For the expressing thousands, they used the same classes, but in a line placing now the point below.

And so, the first class, pointed underneath, denoted, in order, thousands; the second class, tens of thousands; and the third class, hundreds of thousands.

Thus, *χιρ̣ζ̣Ϸ̣μγ̣*, expresses 657,943.

OF THE PRONOUN.

There are three primary substantive pronouns: *ἐγώ*, I; *σὺ*, thou; *ὁς*, he; and they are declined thus:

Sing.	Sing.	Sing.
N. <i>ἐγώ</i> .	<i>σὺ</i> .	<i>ὁς</i> .
G. <i>ἐμοῦ</i> , or <i>μοῦ</i> .	<i>σοῦ</i> .	<i>οῦ</i> .
D. <i>ἐμοί</i> , or <i>μοί</i> .	<i>σοί</i> .	<i>οἱ</i> .
A. <i>ἐμέ</i> , or <i>μέ</i> .	<i>σέ</i> .	<i>έ</i> .
Dual.	Dual.	Dual.
N. A. <i>ἡμεῖ</i> , or <i>νέ</i> .	<i>σφῶϊ</i> , or <i>σφῶ</i> .	<i>σφῆ</i> .
G. D. <i>ἡμῶν</i> , or <i>ῶν</i> .	<i>σφῶϊν</i> , or <i>σφῶν</i> .	<i>σφῖν</i> .

	Plur.	Plur.	Plur.
N.	ἡμεῖς.	ὕμεῖς.	σφεῖς.
G.	ἡμῶν.	ὕμῶν.	σφῶν.
D.	ἡμῖν.	ὕμῖν.	σφῖσι.
A.	ἡμᾶς.	ὕμᾶς.	σφᾶς.

The rest of the pronouns are adjectives ; as,

ἄλλος,	ἄλλη,	ἄλλο,	alius.
αὐτός,	αὐτή,	αὐτό,	ipse.
ὁς,	ἡ,	ὁ,	qui.
οὗτος,	αὕτη,	τοῦτο,	hic.
ἐκεῖνος,	ἐκεῖνη,	ἐκεῖνο,	ille.

It may be remarked, that ἄλλος, αὐτός, ὁς, οὗτος, ἐκεῖνος, lose *v* in the neuter gender.

But οὗτος is varied in its declension, according to the variations of the article ; from which, doubtless, it is derived.* Thus,

		Sing.	
N. V.	οὗτος,	αὕτη,	τοῦτο.
G.	τούτου,	ταύτης,	τούτου.
D.	τούτῳ,	ταύτῃ,	τούτῳ.
A.	τούτον,	ταύτην,	τούτο.

		Dual.	
N. A. V.	τούτῳ,	ταῦτα,	τούτῳ.
G. D.	τούτοιν,	ταῦταιν,	τούτοιν.

		Plur.	
N. V.	οὗτοι,	αὗται,	ταῦτα.
G.	τούτων,	τούτων,	τούτων.
D.	τούτοις,	ταύταις,	τούτοις.
A.	τούτους,	ταύτας,	ταῦτα.

From the three primary substantive pronouns are derived the possessive pronouns, which are regular adjectives : viz.

From ἐγώ,	comes ἐμός.	ἐμή,	ἐμόν,	meus.
From σὺ,	σίς,	σή,	όν.	tuus.
From ἔ,	ός,	ἡ,	όν.	his, English.

* Viz. from ἐ, and αὐτός. But αὐτός seems also to arise from αὖ, rursus, and the article ; as ἐκεῖνος most certainly arises from ἐκεῖ, illic.

From νῶϊ,	νῶϊτιρος, -α, -ον.	noster duorum.
From σφῶϊ,	σφῶϊτιρος, -α, -ον.	vester duorum.
From ἡμεῖς,	ἡμέτιρος, -α, -ον.	noster.
From ὑμεῖς,	ὑμετίρος, -α, -ον.	vester.
From σφῆϊς,	σφῆτιρος, -α, -ον.	their, English.

From the three same primary pronouns, and αὐτός, ipse, are compounded three reciprocal pronouns, but only in the oblique cases. Thus,

G. ἑαυτοῦ,	ἑαυτῆς,	ἑαυτοῦ.	mei ipsius.
D. ἑαυτῇ,	ἑαυτῇ,	ἑαυτῇ.	
A. ἑαυτὸν,	ἑαυτήν.	ἑαυτό.	

And so σῆαυτοῦ, tui ipsius, or contractedly σαντοῦ; and ἑαυτοῦ, sui ipsius, or contractedly αὐτοῦ, which moreover hath also the plural number, viz.

G. ἑαυτῶν,	ἑαυτῶν,	ἑαυτῶν.
D. ἑαυτοῖς,	ἑαυταῖς,	ἑαυτοῖς.
A. ἑαυτούς,	ἑαυτάς,	ἑαυτά.

But τίς, quis, with the acute accent, is a primitive interrogative pronoun. And it is also used as an indefinite, but with the grave accent, τῖς, aliquis, quidam. And indeed universally, all indefinites are used as interrogatives, but changing the accent.

τίς is thus declined :

N. Sing.	τίς,	τίς,	τίς.
G.	τίνος,	τίνος,	τίνος.
N. Plur.	τίνες,	τίνες,	τίνα.

τίς the interrogative hath its responsive ὅστις. Thus ;

τίς ἐποίησε ; What person did it ?

οὐκ οἶδα ὅστις. I don't know which person.

But there was, anciently, among the Greeks, another interrogative pronoun, πὺς, πῆ. πὺ, and its responsive ὁπὺς, ὁπῆ, ὁπὺ ; which custom hath abolished, unless it be in two cases, and in these it is used adverbially only ; viz. ποῦ, quo loco ? πῇ, qua via ? and so, ὁποῦ, ὁπῇ, responsive. Nevertheless, from these are formed πότερος, -α, -ον, uter duorum ? in the comparative degree, and its responsive ὁπότερος, -α, -ον ; as also many other adverbs and adjectives, very usual.

Among pronouns also are to be placed three gentile adjectives, ἡμεδαπὸς, -η, -ον, nostras ; ὑμεδαπὸς, -η, -ον, vestras ; πεδαπὸς, cujas.*

* Which may be from δαπίδον, solum.

From the neuter gender of the article, the relative pronoun, interrogative, and responsive, other adjectives are derived;* the most frequent use of which in our language, is easily explained. Thus,

ὅ, the.	ὅ, which.	ὅ, what.
τοῖος, of the kind.	αἷος, of which kind.	ὅτιος, of what kind.
πόσος, of the number.	πόσος, of which number.	πόσος, of what number.
τάλινος, of the size.	τάλινος, of which size.	τάλινος, of what size.

From these, and οὗτος, hic, is compounded οὗτος, οὗτος, of this kind; οὗτος, of this number; οὗτος, of this size.*

* But ὅτιοις grammarians have established as an indefinite pronoun, which it is not, nor is it any where to be found by itself, for it hath always the article prefixed; as ὅτιοις, which indeed is a contraction of three words, viz. ὅτι οὗτος, * this or that one; as οὗτος οὗτος, and so, in the genitive, οὗτος οὗτος, contractedly οὗτος οὗτος; it in the dative οὗτος οὗτος, contractedly οὗτος οὗτος; it in the accusative οὗτος οὗτος, contractedly οὗτος οὗτος. ὅτιοις indeed is in use for ὅτι οὗτος; but then the accusative οὗτος is governed by the verb λέγει, understood.

* Rule V.

† Rule II.

* And also many very common adverbs, as will be shewn in its proper place.

OF THE VERB.

There are two conjugations of a verb. The first in ω , as $\tauύπῳ$, verbero. The second in μ , as $\τίθημι$, pono.

There are three voices: Active, Middle, and Passive.

The Active Voice is properly used to signify that which we do to another, as $\epsilonἰλαψα σέ$, I did hurt you.

The Middle Voice is properly used to signify that which we do to ourselves; as, $\epsilonἰλαψάμην$, I did hurt myself; $\epsilonἰλαψάμην τὸν ποδᾶ$, I did hurt my foot.

The Passive Voice is properly used to signify that which we suffer from another; as, $\epsilonἰλάβην ὑπὸ σοῦ$, I was hurt by you.

Tenses are;

The Present Tense; as, $\tauύπῳ$, I am striking.

The Future Time; which in form is indeed double, but in signification one and the same; as,

First Future, $\tauύψω$, } I shall, or will, or am to strike.
Second Future, $\tauύπῶ$, }

The Preterite Tenses are four; viz.

1. Imperfect; as, $\epsilonἰτύπουν$, I was striking.

2. Indefinite, or Aorist; which, because it is formed from the Future, is, indeed, in form double, but in signification one and the same; as,

First Aorist, $\epsilonἰτύψα$, } I struck, or did strike.
Second Aorist, $\epsilonἰτύποι$, }

3. Perfect; as, $\τίτυπα$, I have struck.

4. Pluperfect; as, $\epsilonἰτέτυπον$, I had struck.

Tenses have Modes, Numbers, and Persons.

There are five modes; Indicative, Subjunctive, Optative, Imperative, and Infinitive.

There are three numbers, as in nouns.

There are three persons, as in substantive pronouns.

EXAMPLE OF THE ACTIVE VOICE.

PRESENT, τύπω, I am striking.

INDICATIVE.

Sing.	τύπω,	τύπεις,	τύπει.
Dual.		τύπετον,	τύπετον.
Plur.	τύπομεν,	τύπετε,	τύπουσι.

SUBJUNCTIVE.

S.	τύπω,	τύπης,	τύπη,
D.		τύπητον,	τύπητον,
P.	τύπομεν,	τύπητε,	τύπωσι.

OPTATIVE.

S.	τύποιμι,	τύποις,	τύποι,
D.		τύποιτον,	τυποίτην,
P.	τύποιμεν,	τύποιτε,	τύποιεν.

IMPERATIVE.

S.	τύπε,	τυπέτω,
D.	τύπετον,	τυπέτην,
P.	τύπετε,	τυπέτωσαν.

INFINITIVE.

τύπε

PARTICIPLES.

Masc.	τύπων,	-οντος,
Fem.	τύπουσα,	-ούσης,
Neut.	τύπον,	-οντος.

EXAMPLE OF THE ACTIVE VOICE.

IMPERFECT, ἔτυπον, I was striking.

INDICATIVE.

S.	ἔτυπον,	ἔτυπες,	ἔτυπε,
D.		ἔτύπετον,	ἔτυπέτην,
P.	ἔτύπομεν,	ἔτύπετε,	ἔτυπον.

SUBJUNCTIVE.

S.	τύπω,	τύπης,	τύπη,
D.		τύπηλον,	τύπηλον,
P.	τύπωμεν,	τύπητε,	τύπωσι.

OPTATIVE.

S.	τύποιμι,	τύποις,	τύποι,
D.		τύποιλον,	τύποιλην,
P.	τύποιμεν,	τύποιτε,	τύποισιν.

IMPERATIVE.

S.		τύπε,	τυπήτω,
D.		τύπελον,	τυπήτω,
P.		τύπετε,	τυπήτωσαν.

INFINITIVE.

τύπειν.

PARTICIPLES.

M.	τύπων,	-οντες,
F.	τύπουσα,	-ούσες,
N.	τύπον,	-οντες.

EXAMPLE OF THE ACTIVE VOICE.

I. FUTURE, τύψω, I shall, or will, or am to strike.

INDICATIVE.

S.	τύψω,	τύψης,	τύψης,
D.		τύψειον,	τύψειον,
P.	τύψωμεν,	τύψετε,	τύψουσιν.

OPTATIVE.

S.	τύποιμι,	τύποις,	τύποι,
D.		τύποιλον,	τύποιλην,
P.	τύποιμεν,	τύποιτε,	τύποισιν.

INFINITIVE.

τύψειν.

PARTICIPLE.

M.	τύπων,	-οντες,
F.	τύπουσα,	-ούσες,
N.	τύπον,	-οντες.

EXAMPLE OF THE ACTIVE VOICE.

II. FUT. *τυπῶ*, I shall, or will, or am to strike.

INDICATIVE.

S.	<i>τυπῶ</i> ,	<i>τυπῆς</i> ,	<i>τυπῇ</i> ,
D.		<i>τυπῆτον</i> ,	<i>τυπῆτον</i> ,
P.	<i>τυποῦμεν</i> ,	<i>τυπῆτε</i> ,	<i>τυποῦσι</i> .

OPTATIVE.

S.	<i>τυποῖμι</i> ,	<i>τυποῖς</i> ,	<i>τυποῖ</i> ,
D.		<i>τυποῖτον</i> ,	<i>τυποῖτην</i> ,
P.	<i>τυποῖμεν</i> ,	<i>τυποῖτε</i> ,	<i>τυποῖεν</i> .

INFINITIVE.

τυπεῖν.

PARTICIPLE.

M.	<i>τυπῶν</i> ,	<i>-οῦντος</i> ,
F.	<i>τυποῦσα</i> ,	<i>-ούσης</i> ,
N.	<i>τυποῦν</i> ,	<i>-οῦντος</i> .

EXAMPLE OF THE ACTIVE VOICE.

AORIST I. *ἔτυψα*, I struck, or did strike.

INDICATIVE.

S.	<i>ἔτυψα</i> ,	<i>ἔτυπας</i> ,	<i>ἔτυψε</i> ,
D.		<i>ἔτύφατον</i> ,	<i>ἔτύφατην</i> ,
P.	<i>ἔτυψαμεν</i> ,	<i>ἔτύφατε</i> ,	<i>ἔτυψαν</i> .

SUBJUNCTIVE.

S.	<i>τύψω</i> ,	<i>τύψης</i> ,	<i>τύψη</i> ,
D.		<i>τύψητον</i> ,	<i>τύψητον</i> ,
P.	<i>τύψωμεν</i> ,	<i>τύψητε</i> ,	<i>τύψασι</i> .

OPTATIVE.

τύψαιμι,	τύψαις,	τύψαι,
	τύψαιλον,	τυψαίην,
τύψαιμεν,	τύψαιτε,	τύψαιεν.

IMPERATIVE.

τύψον,	τύψατω,
τύψατον,	τυψάτω,
τύψατε,	τυψάτωσαν.

INFINITIVE.

τύψαι.

PARTICIPLE.

τύψας,	-άντος,
τύψασα,	-άσης,
τύψαν,	-άντος.

EXAMPLE OF THE ACTIVE VOICE.

AORIST II. ἔτυπον, I struck, or did strike.

INDICATIVE.

ἔτυπον,	ἔτυπες,	ἔτυπε,
	ἔτύπειον,	ἔτυπέην,
ἔτύπομεν,	ἔτύπετε,	ἔτυπον.

SUBJUNCTIVE.

τύπῃ,	τύπῃς,	τύπῃ,
	τύπηλον,	τύπηλον,
τύπῃμεν,	τύπητε,	τύπωσι.

OPTATIVE.

τύποιμι,	τύποις,	τύποι,
	τύποιλον,	τυποιήην,
τύποιμεν,	τύποιτε,	τύποιεν.

IMPERATIVE.

S.	τύπε,	τυπέτω,
D.	τύπετον,	τυπέτωτε,
P.	τύπετε,	τυπέτωσαν.

INFINITIVE.

τυπεῖν.

PARTICIPLE.

M.	τύπων,	-οντος.
F.	τύπουσα,	-ούσης,
N.	τύπων,	-οντος.

EXAMPLE OF THE ACTIVE VOICE.

PERFECT, τέτυκα, I have struck.

INDICATIVE.

S.	τέτυκα,	τέτυκας,	τέτυκε,
D.		τέτυκαςτον,	τέτυκαςτε,
P.	τέτυκαμεν,	τέτυκατε,	τέτυκασι.*

SUBJUNCTIVE.

S.	τέτρω,	τέτρωης,	τέτρωη,
D.		τέτρωητον,	τέτρωητε,
P.	τέτρωμεν,	τέτρωητε,	τέτρωσι.

OPTATIVE.

S.	τέτρωιμι,	τέτρωις,	τέτρωι,
D.		τέτρωιτον,	τέτρωιτε,
P.	τέτρωιμεν,	τέτρωιτε,	τέτρωιεν.

IMPERATIVE.

S.	τέτυπε,	τέτυπέτω,
D.	τέτυπετον,	τέτυπέτωτε,
P.	τέτυπετε,	τέτυπέτωσαν.

* Vide Leeds, p. 139.

INFINITIVE.

τεῖνυφέναι.

PARTICIPLE.

M.	τεῖνυφώς,	-ός,
F.	τεῖνυφυῖα,	-υῖας,
N.	τεῖνυφός,	-ός,

EXAMPLE OF THE ACTIVE VOICE.

PLUPERFECT, ἐτεῖνύφην. I had struck.

INDICATIVE.

S.	ἐτεῖνύφην,	ἐτεῖνύφεις,	ἐτεῖνύφει,
D.		ἐτεῖνύφεῖσιν,	ἐτεῖνυφείην,
P.	ἐτεῖνύφμεν,	ἐτεῖνύφετε,	ἐτεῖνύφενσαν.

SUBJUNCTIVE.

S.	τεῖνύφῃ,	τεῖνύφῃς,	τεῖνύφῃ,
D.		τεῖνύφῃσιν,	τεῖνύφῃσιν,
P.	τεῖνύφωμεν,	τεῖνύφῃτε,	τεῖνύφωσι.

OPTATIVE.

S.	τεῖνύφωιμ,	τεῖνύφωις,	τεῖνύφωι,
D.		τεῖνύφωισιν,	τεῖνυφώϊην,
P.	τεῖνύφωμεν,	τεῖνύφωϊτε,	τεῖνυφώϊεν.

IMPERATIVE.

S.		τεῖνυφε,	τεῖνυφέτω,
D.		τεῖνύφεσιν,	τεῖνυφέτωσιν,
P.		τεῖνύφετε,	τεῖνυφέτωσαν.

INFINITIVE.

τεῖνυφέναι.

PARTICIPLE.

M.	τεῖνυφώς,	-ός,
F.	τεῖνυφυῖα,	-υῖας,
N.	τεῖνυφός,	-ός.

EXAMPLE OF THE MIDDLE VOICE
PRESENT, *τύπτομαι*, I am striking mys

INDICATIVE.

S.	<i>τυπτόμαι</i> ,	<i>τύπῃ</i> ,	<i>τύπῇ</i> ,
D.	<i>τυπτόμεθον</i> ,	<i>τύπῆσθον</i> ,	<i>τύπῃ</i>
P.	<i>τυπτόμεθα</i> ,	<i>τύπῆσθε</i> ,	<i>τύπῳ</i>

SUBJUNCTIVE.

S.	<i>τύπτομαι</i> ,	<i>τύπῃ</i> ,	<i>τύπῃ</i>
D.	<i>τυπτόμεθον</i> ,	<i>τύπῆσθον</i> ,	<i>τύπῃ</i>
P.	<i>τυπτόμεθα</i> ,	<i>τύπῆσθε</i> ,	<i>τύπῳ</i>

OPTATIVE.

S.	<i>τυπτοίμην</i> ,	<i>τύπῴοι</i> ,	<i>τύπῃ</i>
D.	<i>τυπτοίμεθον</i> ,	<i>τύπῴσθον</i> ,	<i>τυπῃ</i>
P.	<i>τυπτοίμεθα</i> ,	<i>τύπῴσθε</i> ,	<i>τύπῃ</i>

IMPERATIVE.

S.		<i>τύπλου</i> ,	<i>τύπῃ</i>
D.		<i>τύπῆσθον</i> ,	<i>τυπῃ</i>
P.		<i>τύπῆσθε</i> ,	<i>τυπῃ</i>

INFINITIVE.

τύπῆσθαι.

PARTICIPLE.

M.	<i>τυπτόμενος</i> ,	-ου,
F.	<i>τυπτομένη</i> ,	-ης,
N.	<i>τυπτόμενον</i> ,	-ου.

EXAMPLE OF THE MIDDLE VOICE
IMPERFECT, *ἔτυπτομην*, I was striking

INDICATIVE.

S.	<i>ἔτυπτομην</i> ,	<i>ἔτυπλου</i> ,	<i>ἔτυν</i>
D.	<i>ἔτυπτόμεθον</i> ,	<i>ἔτυπῆσθον</i> ,	<i>ἔτυν</i>
P.	<i>ἔτυπτόμεθα</i> ,	<i>ἔτυπῆσθε</i> ,	<i>ἔτυν</i>

SUBJUNCTIVE.

S.	τύπῳμαι,	τύπῃ,	τύπῃηαι,
D.	τυπώμεθον,	τύπῃσθον,	τύπῃσθον,
P.	τυπώμεθα,	τύπῃσθε,	τύπῃσθαι.

OPTATIVE.

S.	τυπλοίμην,	τύπλοι,	τύπλοι,
D.	τυπλοίμεθον,	τύπλοισθον,	τυπλοίσθην,
P.	τυπλοίμεθα,	τύπλοισθε,	τύπλοισθαι.

IMPERATIVE.

S.		τύπευ,	τυπῆσθαι,
D.		τύπεσθον,	τυπῆσθων,
P.		τύπεσθε,	τυπῆσθωσαν.

INFINITIVE.

τύπεσθαι.

PARTICIPLE.

M.	τυπλόμενος,	-ου,
F.	τυπλομένη,	-ης,
N.	τυπλόμενον,	-ου.

EXAMPLE OF THE MIDDLE VOICE.

I. FUTURE, τύψομαι, I shall, &c. strike myself,

INDICATIVE.

S.	τύψομαι,	τύψῃ,	τύψῃηαι,
D.	τυψόμεθον,	τύψῃσθον,	τύψῃσθον,
P.	τυψόμεθα,	τύψῃσθε,	τύψῃσθαι.

OPTATIVE.

S.	τυψλοίμην,	τύψλοι,	τύψλοι,
D.	τυψλοίμεθον,	τύψλοισθον,	τυψλοίσθην,
P.	τυψλοίμεθα,	τύψλοισθε,	τύψλοισθαι.

INFINITIVE.

τύψεσθαι.

PARTICIPLE.

M.	τυψόμενος,	-ου,
F.	τυψομένη,	-ης,
N.	τυψόμενον,	-ου.

EXAMPLE OF THE MIDDLE VOICE.

II. FUTURE, *τυπῆμαι*, I shall, &c. strike myself

INDICATIVE.

S.	τυποῦμαι,	τυπῆ,	τυπεῖται,
D.	τυπούμεθον,	τυπεῖσθον,	τυπεῖσθον,
P.	τυπούμεθα,	τυπεῖσθε,	τυποῦνται.

OPTATIVE.

S.	τυποίμην,	τυποῖο,	τυποῖτο,
D.	τυποίμεθον,	τυποῖσθον,	τυποῖσθην,
P.	τυποίμεθα,	τυποῖσθε,	τυποῖντο.

INFINITIVE.

τυπεῖσθαι.

PARTICIPLE.

M.	τυπούμενος,	-ου,
F.	τυπουμένη,	-ης,
N.	τυπούμενον,	-ου.

EXAMPLE OF THE MIDDLE VOICE.

I. AORIST, *τύψαμην*, I struck or did strike myself

INDICATIVE.

S.	τύψαμην,	τύψα,	τύψατο,
D.	τύψάμεθον,	τύψασθον,	τύψασθην,
P.	τύψάμεθα,	τύψασθε,	τύψαντο.

SUBJUNCTIVE.

S.	τύψάμαι,	τύψῃ,	τύψῃται,
D.	τύψάμεθον,	τύψῃσθον,	τύψῃσθον,
P.	τύψάμεθα,	τύψῃσθε,	τύψωνται.

OPTATIVE.

τυφαίμην,	τύψαι,	τύψαις,
τυφαίμεθον,	τύψαισθον,	τυφαίσθην,
τυφαίμεθα,	τύψαισθι,	τύψαισθε,

IMPERATIVE.

τύψαι,	τύψασθαι,
τύψασθον,	τυψάσθην,
τύψασθι,	τυψάσθωσαν.

INFINITIVE.

τύψασθαι.

PARTICIPLE.

τυφάμενος,	-ου,
τυφάμενη,	-ης,
τυφάμενον,	-ου.

EXAMPLE OF THE MIDDLE VOICE.

. AORIST, *ἐτυπόμην*, I struck, or did strike myself.

INDICATIVE.

ἐτυπόμην,	ἐτύπου,	ἐτύπισε,
ἐτυπόμεθον,	ἐτύπισθον,	ἐτύπισθην,
ἐτυπόμεθα,	ἐτύπισθε,	ἐτύπισθε.

SUBJUNCTIVE.

τύπωμαι,	τύπη,	τύπηται,
τυπώμεθον,	τύπησθον,	τύπησθην,
τυπώμεθα,	τύπησθε,	τύπησθαι.

OPTATIVE.

τυποίμην,	τύποι,	τύποιτο,
τυποίμεθον,	τύποισθον,	τυποίσθην,
τυποίμεθα,	τύποισθε,	τύποισθε.

IMPERATIVE.

S.	τύπου,	τύπεσθω,
D.	τύπεσθον,	τυπέσθων,
P.	τύπεσθε,	τυπέσθωσαν.

INFINITIVE.

τύπεσθαι.

PARTICIPLE.

M.	τυπόμενος,	-ου,
F.	τυπομένη,	-ης,
N.	τυπόμενον,	-ου.

EXAMPLE OF THE MIDDLE VOICE.

PERFECT, τέτυπα, I have struck myself.

INDICATIVE.

S.	τέτυπα,	τέτυπας,	τέτυπαι,
D.		τέτύπαλον,	τετύπαλον,
P.	τετύπαμεν.	τετύπατε,	τετύπασι.*

SUBJUNCTIVE.

S.	τετύπω,	τετύπῃς,	τετύπῃ,
D.		τετύπηλον,	τετύπηλον,
P.	τετύπωμεν,	τετύπητε,	τετύπωσι.

OPTATIVE.

S.	τετύποιμι,	τετύποις,	τετύποι,
D.		τετύποιλον,	τετυποίτην,
P.	τετύποιμεν,	τετύποιτε,	τετύποιεν,

IMPERATIVE.

S.	τέτυπε,	τετυπέτω,
D.	τετύπελον,	τετυπέτων,
P.	τετύπετε,	τετυπέτωσαν

INFINITIVE.

τετυπέναι.

* Vide Leeds, &c also διδίδωμι. *ω*. 663.

PARTICIPLE.

τετυπώς,	-ός,
τετυπυῖα,	-υῖα,
τετυπός,	-ός.

EXAMPLE OF THE MIDDLE VOICE.

PLUPERFECT, ἐτετύπην, I had struck myself.

INDICATIVE.

ἐτετύπην,	ἐτετύπεις,	ἐτετύπει,
ἐτετύπετον,	ἐτετύπετε,	ἐτετύπεσαν.

SUBJUNCTIVE.

τετύπω,	τετύπῃς,	τετύπῃ,
τετύπωμεν,	τετύπητε,	τετύπωσι.

OPTATIVE.

τετύποιμι,	τετύποις,	τετύποι,
τετύποιμεν,	τετύποιτε,	τετύποιεν.

IMPERATIVE.

τέτυπε,	τέτυπέτω,
τέτυπέτε,	τέτυπέσθω.

INFINITIVE.

τετυπέναι.

PARTICIPLE.

τετυπώς,	-ός,
τετυπυῖα,	-υῖα,
τετυπός,	-ός.

EXAMPLE OF THE PASSIVE VOICE.

PRESENT, *τύπτομαι ὑπὸ σοῦ*, I am in striking by you

INDICATIVE.

S.	τύπτομαι,	τύπῃ,	τύπῃαι,
D.	τυπτόμεθον,	τύπῃσθον,	τυπῃσθον,
P.	τυπτόμεθα,	τύπῃσθε,	τύπῃναι.

SUBJUNCTIVE.

S.	τύπωμαι,	τύπῃ,	τύπῃαι,
D.	τυπώμεθον,	τύπῃσθον,	τύπῃσθον,
P.	τυπώμεθα,	τύπῃσθε,	τύπῃναι.

OPTATIVE.

S.	τυπλοίμην,	τύπῃοι,	τύπῃοι,
D.	τυπλοίμεθον,	τύπῃοισθον,	τυπῃοισθον,
P.	τυπλοίμεθα,	τύπῃοισθε,	τύπῃοιναι.

IMPERATIVE.

S.		τύπῃου,	τύπῃσθαι,
D.		τύπῃσθον,	τυπῃσθων,
P.		τύπῃσθε,	τυπῃσθωσαι.

INFINITIVE.

τύπῃσθαι.

PARTICIPLE.

M.	τυπτόμενος,	-ον,
F.	τυπτομένη,	-ης,
N.	τυπτόμενον,	-ον.

EXAMPLE OF THE PASSIVE VOICE.

IMPERF. *ἔτυπτόμην ὑπὸ σοῦ*, I was in striking by you

INDICATIVE.

S.	ἔτυπτόμην,	ἔτύπῃου,	ἔτύπῃοι,
D.	ἔτυπτόμεθον,	ἔτύπῃσθον,	ἔτυπῃσθον,
P.	ἔτυπτόμεθα,	ἔτύπῃσθε,	ἔτύπῃναι.

SUBJUNCTIVE.

τύπῳμαι,	τύπῃ,	τύπῃηαι,
τυπώμεθον,	τύπῃσθον,	τύπῃσθον,
τυπώμεθα,	τύπῃσθε.	τύπῃηαι.

OPTATIVE.

τυπλοίμην,	τύπλοιε,	τύπλοίηο,
τυπλοίμεθον,	τύπλοισθον,	τυπλοίσθην,
τυπλοίμεθα,	τύπλοισθε,	τύπλοίηο.

IMPERATIVE.

τύπῃον,	τυπῃέσθω,
τύπῃσθον,	τυπῃέσθων,
τύπῃσθε,	τυπῃέσθωσαν.

INFINITIVE.

τύπῃεσθαι.

PARTICIPLE.

τυπλόμενος,	-ου.
τυπλόμενης,	-ης,
τυπλόμενον,	-ου.

EXAMPLE OF THE PASSIVE VOICE.

6. FUTURE, τυφθήσομαι, I shall, &c. be struck.

INDICATIVE.

τυφθήσομαι,	τύφθησῃ,	τυφθήσείηαι,
τυφθησόμεθον,	τυφθήσεσθον,	τυφθήσεσθον,
τυφθησόμεθα,	τυφθήσεσθε,	τυφθήσεηαι.

OPTATIVE.

τυφθησοίμην,	τύφθησοιε,	τυφθήσοίηο,
τυφθησοίμεθον,	τυφθήσοισθον,	τυφθήσοισθην,
τυφθησοίμεθα,	τυφθήσοισθε,	τυφθήσοίηο.

INFINITIVE.

τυφθῆσεσθαι.

PARTICIPLE.

M.	τυφθισόμενος,	-ου,
F.	τυφθισομένη,	-ης,
N.	τυφθισόμενον,	-ου.

EXAMPLE OF THE PASSIVE VOI

II. FUTURE, τυπήσομαι, I shall, &c. be st

INDICATIVE.

S.	τυπήσομαι,	τυπήσῃ,	τυπή-
D.	τυπησόμεθον,	τυπήσεσθον,	τυπή-
P.	τυπησόμεθα,	τυπήσεσθι,	τυπή-

OPTATIVE.

S.	τυπησοίμην,	τύπησοιο,	τυπή-
D.	τυπησοίμεθον,	τυπήσοισθον,	τυπή-
P.	τυπησοίμεθα,	τυπήσοισθι,	τυπή-

INFINITIVE.

τυπήσεσθαι.

PARTICIPLE.

M.	τυπησόμενος,	-ου,
F.	τυπησομένη,	-ης,
N.	τυπησόμενον,	-ου.

EXAMPLE OF THE PASSIVE VOI

I. AORIST, ἐτύφθην, I was struck.

INDICATIVE.

S.	ἐτύφθην,	ἐτύφθης,	ἐτύφ-
D.	ἐτύφθημεν,	ἐτύφθητε,	ἐτύφ-
P.	ἐτύφθην,	ἐτύφθητε,	ἐτύφ-

SUBJUNCTIVE.

τυφθῶ,	τυφθῆς,	τυφθῇ,
τυφθῶμεν,	τυφθῆτον,	τυφθῇτον,
	τυφθῇτε,	τυφθῶσι.

OPTATIVE.

τυφθείην,	τυφθείης,	τυφθείη,
τυφθείημεν,	τυφθείητον,	τυφθείητην,
	τυφθείητε,	τυφθείησαν.

IMPERATIVE.

τύφθητι,	τυφθηίω,
τύφθητε,	τυφθηίτω,
τύφθητε,	τυφθηίτωσαν.

INFINITIVE.

τυφθῆναι.

PARTICIPLES.

τυφθείς,	-έντος,
τυφθεῖσα,	-είσης,
τυφθὲν,	-έντος.

EXAMPLE OF THE PASSIVE VOICE.

II. AORIST, ἐτύπη, I was struck.

INDICATIVE.

ἐτύπη,	ἐτύπης,	ἐτύπη,
	ἐτύπητον,	ἐτύπητην,
ἐτύπημεν,	ἐτύπητε,	ἐτύπησαν.

SUBJUNCTIVE.

τυπῶ,	τυπῆς,	τυπῇ,
τυπῶμεν,	τυπῆτον,	τυπῆτον,
	τυπῆτε,	τυπῶσι.

OPTATIVE.

τυπείην,	τυπείης,	τυπείη,
τυπείημεν,	τυπείητον,	τυπείητην,
	τυπείητε,	τυπείησαν.

IMPERATIVE.

S.	τύπηθι,	1
D.	τύπησον,	1
P.	τύπητε,	1

INFINITIVE.

τυπῆναι.

PARTICIPLE.

M.	τυπείς,	-ένλος.
F.	τυπείσα,	-είσης,
N.	τυπέν,	-ένλος.

EXAMPLE OF THE PASSIVE V

PERFECT, τέλυμαι, I am, or I have be

INDICATIVE.

S.	τέλυμαι,	τέλῃαι,	τέ
D.	τέλουμεθον,	τέλυφθον,	τέ
P.	τέλουμεθα,	τέλυφθε,	τέ

SUBJUNCTIVE.

S.	τελυμένος,	ᾧ,	ῆς,	ῆ,
D.	τελυμένω,		ῆσον,	ῆσον,
P.	τελυμένοι,	ᾧμεν,	ῆτε,	ᾧσι.

OPTATIVE.

S.	τελυμένος,	ῆην,	εῖης,	εῖη,
D.	τελυμένω,		εῖησον,	εῖητην
P.	τελυμένοι,	εῖημεν,	εῖητε,	εῖησα

IMPERATIVE.

S.	τέλῃαι,	τέ
D.	τέλυφθον,	τέ
P.	τέλυφθε,	τέ

INFINITIVE.

τελύφθαι.

PARTICIPLE.

τελυμμένος,	-ου,
τελυμμένη,	-ης,
τελυμμένοι,	-ου.

EXAMPLE OF THE PASSIVE VOICE.

PLUPERFECT, ἐτελύμην, I had been struck.

INDICATIVE.

ἐτελύμην,	ἐτέλυο,	ἐτέλυτο,
ἐτελύμεθον,	ἐτέλυθον,	ἐτέλυθην,
ἐτυπύμεθα,	ἐτέλυθε,	τελυμένοι ἦσαν.

SUBJUNCTIVE.

τελυμμένος,	ᾧ,	ῆς,	ῆ,
τελυμένῳ,	ᾧ,	ῆτον,	ῆτον,
τελυμένοι,	ᾧμεν,	ῆτε,	ᾧσι.

OPTATIVE.

τελύμενος,	εἴην,	εἴης,	εἴη,
τελυμένῳ,	εἴητον,	εἴητον,	εἴητην,
τελυμένοι,	εἴημεν,	εἴητε,	εἴησαν.

IMPERATIVE.

τέλυο,	τέλυθω,
τέλυθον,	τέλυθων,
τέλυθε,	τέλυθαστε.

INFINITIVE.

τέλυθαι.

PARTICIPLE.

τελυμμένος,	-ου,
τελυμμένη,	-ης,
τελυμένον,	-ου.

EXAMPLE OF CONTRACTED VERBS IN *an*.

τιμάω, honoro.

PRESENT TENSE.—ACTIVE VOICE.

Indicative.

τιμ-άν,	-ᾶ.	τιμ-άας,	-ᾶς.
τιμ-άουσι,	-ᾶ/ον.	τιμ-άει/ον,	-ᾶ/ον.
	-ᾶσι.	τιμ-άουσι.	-ᾶσι.

Subjunctive.

τιμ-άν,	-ᾶ.	τιμ-άης,	-ᾶς.
τιμ-άουσι,	-ᾶ/ον.	τιμ-άη/ον,	-ᾶ/ον.
	-ᾶσι.	τιμ-άουσι,	-ᾶσι.

Optative.

τιμ-άναι,	-ᾶι.	τιμ-άοις,	-ᾶς.

EXAMPLE OF CONTRACTED VERBS IN *am*.

amám, honoro.

PRESENT TENSE OF THE MIDDLE AND PASSIVE VOICE.

Indicative.

<i>am-ámamai,</i>	<i>-ámamai.</i>	<i>am-ámamai,</i>	<i>-ámamai.</i>
<i>am-ámamam,</i>	<i>-ámamam.</i>	<i>am-ámamam,</i>	<i>-ámamam.</i>
<i>am-ámamam,</i>	<i>-ámamam.</i>	<i>am-ámamam,</i>	<i>-ámamam.</i>

Subjunctive.

<i>am-ámamam,</i>	<i>-ámamam.</i>	<i>am-ámamam,</i>	<i>-ámamam.</i>
<i>am-ámamam,</i>	<i>-ámamam.</i>	<i>am-ámamam,</i>	<i>-ámamam.</i>
<i>am-ámamam,</i>	<i>-ámamam.</i>	<i>am-ámamam,</i>	<i>-ámamam.</i>

Optative.

<i>am-ámamam,</i>	<i>-ámamam.</i>	<i>am-ámamam,</i>	<i>-ámamam.</i>
<i>am-ámamam,</i>	<i>-ámamam.</i>	<i>am-ámamam,</i>	<i>-ámamam.</i>
<i>am-ámamam,</i>	<i>-ámamam.</i>	<i>am-ámamam,</i>	<i>-ámamam.</i>

EXAMPLE OF CONTRACTED VERBS IN αω.

Imperative.

τιμ-άου,
τιμ-άεσθον,
τιμ-άεσθι,
-ε.
-εσθον.
-εσθι.

τιμ-άεσθαι,
τιμ-άεσθων,
τιμ-άεσθωντων,
-άεσθαι.
-άεσθων.
-άεσθωντων.

Infinitive.

τιμ-άεσθαι,
-εσθαι.

Participle.

τιμ-αόμενος,
τιμ-αομένη,
τιμ-αόμενοι,
-όμενος.
-ομένη.
-όμενοι.

IMPERFECT TENSE.

Indicative.

ετιμ-άου,
ετιμ-άεσθον,
ετιμ-άεσθι,
-ου.
-εσθον.
-εσθι.

ετιμ-άοιτο,
ετιμ-άεσθην,
ετιμ-άοιτο,
-εσθι.
-εσθην.
-εσθιτο.

ετιμ-αόμενος,
ετιμ-αομένη,
ετιμ-αόμενοι,
-όμενος.
-ομένη.
-όμενοι.

The Imperfect of the Subjunctive, Optative, &c. is the same as the Present.

EXAMPLE OF CONTRACTED VERBS IN εω.

φιλέω, amo.

PRESENT TENSE OF THE ACTIVE VOICE.

Indicative.

φιλ-έω,	-ῶ.	φιλ-έεις,	-εῖς,	φιλ-έεις,	-εῖ.
φιλ-έουμαι,	-οῦμαι.	φιλ-έῃσιν,	-εῖσιν.	φιλ-έῃσιν,	-εῖσιν.
		φιλ-έῃτε,	-εῖτε.	φιλ-έουσιν,	-οῦσιν.

Subjunctive.

φιλ-έω,	-ῶ,	φιλ-έῃς,	-ῃς.	φιλ-έῃς,	-ῃ.
φιλ-έουμαι,	-οῦμαι.	φιλ-έῃσιν,	-ῃσιν.	φιλ-έῃσιν,	-ῃσιν.
		φιλ-έῃτε,	-ῃτε.	φιλ-έουσιν,	-οῦσιν.

Optative.

φιλ-έοιμι,	-οῖμι.	φιλ-έοις,	-οῖς.	φιλ-έοις,	-οῖ.
φιλ-έοιμεν,	-οῖμεν.	φιλ-έοισιν,	-οῖσιν.	φιλ-έοισιν,	-οῖσιν.
		φιλ-έοιτε,	-οῖτε.	φιλ-έοισιν,	-οῖσιν.

Imperative.

φίλ-εις,	-ει.	φίλ-είτω,	-είτω.
φίλ-είτω,	-είτω.	φίλ-είτωσθε,	-είτωσθε.
φίλ-είτε,	-είτε.		

Infinitive.

φίλ-έειν.	-έειν.
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Participles.

φίλ-έων,	-ών.
φίλ-έουσθαι,	-έουσθαι.
φίλ-έον,	-έον.

IMPERFECT TENSE.

Indicative.

ἔφίλ-εις,	-εις.	ἔφίλ-εις,	-εις.
ἔφίλ-είτω,	-είτω.	ἔφίλ-είτω,	-είτω.
ἔφίλ-είτε,	-είτε.	ἔφίλ-έων,	-έων.

The Imperfect of the Subjunctive, Optative, &c. is the same as the Present.

EXAMPLE OF CONTRACTED VERBS IN *ew*.

φιλέω, amo.

PRESENT TENSE OF THE MIDDLE AND PASSIVE VOICE.

<p>φιλ-εομαι, φιλ-έομεθον, φιλ-έομεθα,</p>	<p>-οῦμαι. -όμεθον. -όμεθα.</p>	<p>φιλ-έη, φιλ-έσθον, φιλ-έσθε,</p>	<p>-ῆ. -έσθον. -έσθε.</p>	<p>φιλ-έηται, φιλ-έσθον, φιλ-έσθαι.</p>	<p>-εῖται. -έσθον. -έσθαι.</p>
<p>φιλ-έωμαι, φιλ-έώμεθον, φιλ-έώμεθα,</p>	<p>-ῶμαι. -ώμεθον. -ώμεθα.</p>	<p>φιλ-έη, φιλ-έσθον, φιλ-έσθε,</p>	<p>-ῆ. -ήσθον. -ήσθε.</p>	<p>φιλ-έηται, φιλ-ήσθον, φιλ-έσθαι,</p>	<p>-ῆται. -ήσθον. -έσθαι.</p>

IMPERATIVE

φιλ-έου,	-ού.	φιλ-έσθαι,	-έσθαι.
φιλ-έσθον,	-έσθον.	φιλ-έσθων,	-έσθων.
φιλ-έσθε,	-έσθε.	φιλ-έσθασαν,	-έσθασαν.

Infinitive.

φιλ-έσθαι,	-έσθαι.
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Participle.

φιλ-εόμενος,	-ούμενος.
φιλ-εομένη,	-ομένη.
φιλ-εόμενον,	-ούμενον.

IMPERFECT TENSE.

Indicative.

φιλ-έου,	-ού.	φιλ-έσθαι,	-έσθαι.
φιλ-έσθον,	-έσθον.	φιλ-έσθων,	-έσθων.
φιλ-έσθε,	-έσθε.	φιλ-έσθασαν,	-έσθασαν.

The Imperfect of the Subjunctive, Optative, &c. is the same as the Present.

EXAMPLE OF CONTRACTED VERBS IN αω.

δηλόω, manifestum reddo.

PRESENT TENSE OF THE ACTIVE VOICE.

Indicative.

δηλ-όω,	-ῶ.	δηλ-όεις,	-ῶ.
δηλ-όομαι,	-ῶμαι.	δηλ-όεις/ον,	-ῶ/ον.
		δηλ-όεις/ε,	-ῶ/ε.
		δηλ-όουσι,	-ῶσι.

Subjunctive.

δηλ-όω,	-ῶ.	δηλ-όης,	-ῶ.
δηλ-όομαι,	-ῶμαι.	δηλ-όης/ον,	-ῶ/ον.
		δηλ-όης/ε,	-ῶ/ε.
		δηλ-όωσι,	-ῶσι.

Optative.

δηλ-όοιμαι,	-οίμαι.	δηλ-όοις,	-οί.
δηλ-όοιμαι,	-οίμαι.	δηλ-όοις/ον,	-οί/ον.
		δηλ-όοις/ε,	-οί/ε.
		δηλ-όοισι,	-οίσι.

EXAMPLE OF CONTRACTED VERBS IN *ω*.

Imperative.	
<i>δηλ-όε,</i>	<i>δηλ-όε ω,</i>
<i>δηλ-όε ον,</i>	<i>δηλ-όε ων,</i>
<i>δηλ-όε ε,</i>	<i>δηλ-όε ωσαν,</i>
Infinitive.	
<i>δηλ-όεν,</i>	<i>δηλ-όεν,</i>
Participle.	
<i>ων,</i>	<i>-οῦ ω.</i>
<i>-οῦσθ.</i>	<i>-οῦ ων.</i>
<i>-οῦν.</i>	<i>-οῦ ωσαν.</i>

IMPERFECT TENSE OF THE ACTIVE VOICE.

Indicative.	
<i>ἔδηλ-όεις,</i>	<i>ἔδηλ-όε,</i>
<i>ἔδηλ-όε ον,</i>	<i>ἔδηλ-όε ων,</i>
<i>ἔδηλ-όε ε,</i>	<i>ἔδηλ-όον,</i>
<i>-οον.</i>	<i>-οον.</i>
<i>-οόμεν.</i>	<i>-οόμεν.</i>

The Imperfect of the Subjunctive, Optative, &c. is the same as the Present.

EXAMPLE OF CONTRACTED VERBS IN *ew*.

δηλών, manifestum reddo.

PRESENT TENSE OF THE MIDDLE AND PASSIVE VOICE.

Indicative.

δηλ-όμαι,	-οῦμαι.	δηλ-ή,	-οῖ.	δηλ-έσθαι,	-οῦμαι.
δηλ-όμην,	-όμεθον.	δηλ-έσθον,	-οῦσθον.	δηλ-έσθον,	-οῦσθον.
δηλ-οίμεθα,	-οίμεθα.	δηλ-έσθιτε,	-οῦσθιτε.	δηλ-έσθιτε,	-οῦσθιτε.

Subjunctive.

δηλ-όμαι,	-οῦμαι.	δηλ-ή,	-οῖ.	δηλ-έσθαι,	-οῦμαι.
δηλ-όμην,	-όμεθον.	δηλ-έσθον,	-οῦσθον.	δηλ-έσθον,	-οῦσθον.
δηλ-οίμεθα,	-οίμεθα.	δηλ-έσθιτε,	-οῦσθιτε.	δηλ-έσθιτε,	-οῦσθιτε.

Optative.

δηλ-οίμην,	-οίμην.	δηλ-όσοι,	-οῖο.	δηλ-έσθιτο,	-οῖο.
δηλ-οίμεθα,	-οίμεθα.	δηλ-έσθον,	-οῖσθον.	δηλ-έσθον,	-οῖσθον.
δηλ-οίμεθα,	-οίμεθα.	δηλ-έσθιτε,	-οῖσθιτε.	δηλ-έσθιτε,	-οῖσθιτε.

Imperative.

δηλ-όου,	-εὔ.	δηλ-έσθιτω,	-εὔσθιτω.
δηλ-όεσθιν,	-εὔσθιν.	δηλ-όεσθινι,	-εὔσθινι.
δηλ-όεσθιτε,	-εὔσθιτε.	δηλ-όεσθινισσιν,	-εὔσθινισσιν.

Infinitive.

δηλ-έσθαι,	-εὔσθαι.
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Participle.

δηλ-όμενος,	-ούμενος.
δηλ-ομένη,	-ομένη.
δηλ-όμενοι,	-όμενοι.

IMPERFECT TENSE.

Indicative.

δηλ-όου,	-εὔ.	δηλ-έσθω,	-εὔθω.
δηλ-όεσθιν,	-εὔσθιν.	δηλ-όεσθινι,	-εὔσθινι.
δηλ-όεσθιτε,	-εὔσθιτε.	δηλ-όεσθινισσιν,	-εὔσθινισσιν.

The Imperfect of the Subjunctive, Optative, &c. is the same as the Present.

EXAMPLE OF VERBS IN μ OF THE VOICE.

ἵστημι, sistō. τίθημι, pono. δίδωμι, do. δείκνυμι, ostendo.

PRESENT. INDICATIVE.

S.	ἵστημι,	τίθημι,	δίδωμι,	δείκνυμι,
	ἵσθης,	τίθης,	δίδως,	δείκνυς,
	ἵσθαι,	τίθειναι,	δίδωσιν,	δείκνυσθαι,
D.	ἵστατον,	τίθειτον,	δίδοτον,	δείκνυτον,
	ἵστασθαι,	τίθεισθαι,	δίδοσθαι,	δείκνυσθαι,
P.	ἵσταμεν,	τίθεμεν,	δίδομεν,	δείκνυμεν,
	ἵστατε,	τίθετε,	δίδετε,	δείκνυτε,
	ἵστασθαι,	τίθεσθαι,	δίδοσθαι,	δείκνυσθαι,

SUBJUNCTIVE.

S.	ἵσθῃ,	τίθῃ,	δίδῃ,	δείκνυῃ,
	ἵσθῃς,	τίθῃς,	δίδῃς,	δείκνυῃς,
	ἵσθῃ,	τίθῃ,	δίδῃ,	δείκνυῃ,
D.	ἵσθῃτον,	τίθῃτον,	δίδῃτον,	δείκνυῃτον,
	ἵσθῃσθαι,	τίθῃσθαι,	δίδῃσθαι,	δείκνυῃσθαι,
P.	ἵσθῃμεν,	τίθῃμεν,	δίδῃμεν,	δείκνυῃμεν,
	ἵσθῃτε,	τίθῃτε,	δίδῃτε,	δείκνυῃτε,
	ἵσθῃσθαι,	τίθῃσθαι,	δίδῃσθαι,	δείκνυῃσθαι,

OPTATIVE.

S.	ἵσταίην,	τίθείην,	δίδοίην,	δείκνυίην,
	ἵσταίης,	τίθείης,	δίδοίης,	δείκνυίης,
	ἵσταίην,	τίθείην,	δίδοίην,	δείκνυίην,
D.	ἵσταίητον,	τίθείητον,	δίδοίητον,	δείκνυίητον,
	ἵσταίησθαι,	τίθείησθαι,	δίδοίησθαι,	δείκνυίησθαι,
P.	ἵσταίημεν,	τίθείημεν,	δίδοίημεν,	δείκνυίημεν,
	ἵσταίητε,	τίθείητε,	δίδοίητε,	δείκνυίητε,
	ἵσταίησθαι,	τίθείησθαι,	δίδοίησθαι,	δείκνυίησθαι,

IMPERATIVE.

S.	ἵσταθι,	τίθετι,	δίδοθι,	δείκνυσθι,
	ἵστατω,	τίθετω,	δίδοτω,	δείκνυστω,
D.	ἵστατον,	τίθετον,	δίδοτον,	δείκνυστον,
	ἵστασθαι,	τίθεσθαι,	δίδοσθαι,	δείκνυσθαι,
P.	ἵστατε,	τίθετε,	δίδετε,	δείκνυτε,
	ἵστασθαι,	τίθεσθαι,	δίδοσθαι,	δείκνυσθαι,

LE OF VERBS IN μ OF THE ACTIVE VOICE.

INFINITIVE.

η. τινέναι. δίδόναι. δεικνύναι.

PARTICIPLE.

τος, τινέας, -έντος, δίδους, -έντος, δεικνύς, -έντος,
ης, τινέσας, -έσης, δίδουσα, -ούσης, δεικνύσα, -ύσης,
τος, τινίν, -έντος, δίδον, -έντος, δεικνύν, -έντος.

IMPERFECT TENSE.

INDICATIVE.

τινέην, δίδων, δείκνον,
τινέης, δίδως, δείκνως,
τινέη, δίδω, δείκνυ,
ν, τινέειον, δίδειον, δείκνυιον,
ν, τινέειην, δίδειην, δεικνύειην,
εν, τινέειμεν, δίδουμεν, δεικνύμεν,
ι, τινέειτε, δίδετε, δεικνύτε,
αν. τινέεισαν. δίδεσαν. δεικνύσαν.

Imperfect of the Subjunctive, Optative, &c. is as the Present.

SECOND AORIST.

INDICATIVE.

τινέην, εἶδων,
τινέης, εἶδως,
τινέη, εἶδω,
ν, τινέειον, εἶδοτον,
ον, τινέειην, εἶδοίην,
εν, τινέειμεν, εἶδομεν,
ι, τινέειτε, εἶδοτε,
αν. τινέεισαν. εἶδοσαν.

SUBJUNCTIVE.

τινέῃ, εἶδῃ,
τινέῃς, εἶδῃς,
τινέῃ, εἶδῃ,

EXAMPLE OF VERBS IN μ OF THE VOICE.

D.	{	σῆτον,	θῆτον,	δῶτον,
	{	σῆτον,	θῆτον,	δῶτον,
P.	{	σῶμεν,	θῶμεν,	δῶμεν,
	{	σῆτε,	θῆτε,	δῶτε,
	{	σῶσι.	θῶσι.	δῶσι.

OPTATIVE.

S.	{	σῶιην,	θῶιην,	δῶιην,
	{	σῶιης,	θῶιης,	δῶιης,
	{	σῶιη,	θῶιη,	δῶιη,
D.	{	σῶιηλον,	θῶιητον,	δῶιηλον,
	{	σῶιηλην,	θῶιητην,	δῶιηλην,
P.	{	σῶιημεν,	θῶιημεν,	δῶιημεν,
	{	σῶιητε,	θῶιητε,	δῶιητε,
	{	σῶιησαν.	θῶιησαν.	δῶιησαν.

IMPERATIVE.

S.	{	σῶθι,	θῶς,	δῶς,
	{	σῶτω,	θῶτω,	δῶτω,
D.	{	σῶτον,	θῶτον,	δῶτον,
	{	σῶτων,	θῶτων,	δῶτων,
P.	{	σῶτε,	θῶτε,	δῶτε,
	{	σῶτωσαν.	θῶτωσαν.	δῶτωσαν.

INFINITIVE.

σῆναι.	θῆναι.	δῶναι.
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PARTICIPLE.

σῶς,	σῶντος,	θῶς,	θῶντος,	δῶς,	δῶντος,
σῶσα,	σῶσας,	θῶσα,	θῶσας,	δῶσα,	δῶσας,
σῶν,	σῶντος,	θῶν,	θῶντος,	δῶν,	δῶντος.

EXAMPLE OF VERBS IN μ . PRESENT TENSE.—MIDDLE VC

INDICATIVE.

S.	{	ἴσμαι,	τίθεμαι,	δίδομαι,	ᾶ
	{	ἴσσαι,	τίθεσαι,	δίδοσαι,	ᾶ
	{	ἴσται,	τίθεται,	δίδεται,	ᾶ

EXAMPLE OF VERBS IN μ OF THE MIDDLE VOICE.

D.	ἰσάμεθον,	τιθίμεθον,	διδόμεθον,	δεικνύμεθον,
	ἴσασθον,	τίθισθον,	δίδοσθον,	δείκνυσθον,
	ἴσασθον,	τίθισθον,	δίδοσθον,	δείκνυσθον,
P.	ἰσάμεθα,	τιθίμεθα,	διδόμεθα,	δεικνύμεθα,
	ἴσασθε,	τίθισθε,	δίδοσθε,	δείκνυσθε,
	ἴσωνται.	τίθωνται.	δίδονται.	δείκνυνται.

SUBJUNCTIVE.

S.	ἰσῶμαι,	τιθῶμαι,	διδῶμαι,
	ἴσῃ,	τίθῃ,	δίδῃ,
	ἴσῃται,	τίθῃται,	δίδῃται,
D.	ἰσώμεθον,	τιθώμεθον,	διδώμεθον,
	ἴσῃσθον,	τίθῃσθον,	δίδῃσθον,
	ἴσῃσθον,	τίθῃσθον,	δίδῃσθον,
P.	ἰσώμεθα,	τιθώμεθα,	διδώμεθα,
	ἴσῃσθε,	τίθῃσθε,	δίδῃσθε,
	ἴσωνται.	τίθωνται.	δίδωνται.

OPTATIVE.

S.	ἰσαίμην,	τιθείμην,	διδοίμην,
	ἴσαιο,	τίθειο,	δίδοιο,
	ἴσαιτο,	τιθείτο,	διδοίτο,
D.	ἰσαίμεθον,	τιθείμεθον,	διδοίμεθον,
	ἴσαισθον,	τιθείσθον,	δίδοισθον,
	ἴσαισθην,	τιθείσθην,	δίδοισθην,
P.	ἰσαίμεθα,	τιθείμεθα,	διδοίμεθα,
	ἴσαισθε,	τιθείσθε,	δίδοισθε,
	ἴσαιντο.	τιθείντο.	διδοῖντο.

IMPERATIVE.

S.	ἴσασθ,*	τίθισθ,*	δίδοσθ,*	δεικνύσθ,
	ἴσασθω,	τίθισθω,	δίδοσθω,	δεικνύσθω,
D.	ἴσασθον,	τίθισθον,	δίδοσθον,	δεικνυσθον,
	ἴσάσθων,	τίθισθων,	δίδοσθων,	δεικνύσθων,

* Or, Ionicè, by dashing out σ,
and from thence, Atticè, contracted,

ἴσας, τίθας, δίδας,
ἴσῃ, τίθῃ, δίδῃ,

EXAMPLE OF VERBS IN $\mu\iota$ OF THE MI VOICE.

P.	{ ἴσασθε,	τίθεσθε,	δίδασθε,	δείκν
	{ ἴσασθωσαν.	τίθεσθωσαν.	διδόσθωσαν.	δείκν

INFINITIVE.

ἴσασθαι.	τίθεσθαι.	διδόσθαι.	δείκν
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PARTICIPLE.

ἰσάμενος.	τιθέμενος.	διδόμενος.	δείκν
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IMPERFECT TENSE.

INDICATIVE.

S.	{ ἰσάμην,	ἰτιθέμην,	ἰδιδόμην,	ἰδει
	{ ἴσασο,*	ἰτίθισο,*	ἰδίδοσο,*	ἰδεί
	{ ἴσατο,	ἰτίθετο,	ἰδίδοτο,	ἰδεί
D.	{ ἰσάμεθον,	ἰτιθέμεθον,	ἰδιδόμεθον,	ἰδει
	{ ἴσασθον,	ἰτίθεσθον,	ἰδιδόσθον,	ἰδεί
	{ ἴσασθην,	ἰτιθέσθην,	ἰδιδόσθην,	ἰδεί
P.	{ ἰσάμεθα,	ἰτιθέμεθα,	ἰδιδόμεθα,	ἰδει
	{ ἴσασθε,	ἰτίθεσθε,	ἰδίδοσθε,	ἰδεί
	{ ἴσαντο.	ἰτίθεντο.	ἰδίδοντο.	ἰδεί

The Imperfect of the Subjunctive, Optative the same as the Present.

SECOND AORIST.

INDICATIVE.

S.	{ ἰσάμην,	ἰθέμην,	ἰδόμην,
	{ ἴσασο,†	ἰθισο,†	ἰδοσο,†
	{ ἴσατο,	ἰθετο,	ἰδοτο,
D.	{ ἰσάμεθον,	ἰθέμεθον,	ἰδόμεθον,
	{ ἴσασθον,	ἰθισθον,	ἰδασθον,
	{ ἰσάσθην,	ἰθίσθην,	ἰδίσθην,

* Ionicè, by dashing out σ , ἴσαε, ἰτίθεε, ἰδίδοε,
and from thence, Atticè, contracted, ἴσαν, ἰτίθου, ἰδίδου.

† Ionicè, by dashing out σ , ἴσαι, ἰθίει, ἰδίει,
and from thence, Atticè, contracted, ἴσαν, ἰθου, ἰδου.

EXAMPLE OF VERBS IN μ OF THE MIDDLE VOICE.

P.	{	ἰσάμεθα,	ἰθέμεθα,	ἰδοίμεθα,
		ἴσασθε,	ἴθεσθε,	ἴδοσθε,
		ἴσαντο.	ἴθεντο.	ἴδοντο.

SUBJUNCTIVE.

S.	{	σῶμαι,	θῶμαι,	δῶμαι,
		σῶ,	θῶ,	δῶ,
		σῶται,	θῶται,	δῶται,
D.	{	σώμεθον,	θώμεθον,	δώμεθον,
		σῶσθον,	θῶσθον,	δῶσθον,
		σῶσθον,	θῶσθον,	δῶσθον,
P.	{	σώμεθα,	θώμεθα,	δώμεθα,
		σῶσθε,	θῶσθε,	δῶσθε,
		σῶνται.	θῶνται.	δῶνται.

OPTATIVE.

S.	{	σῶιμην,	θείμην,	δοίμην,
		σῶιῃ,	θείῃ,	δοίῃ,
		σῶιτο,	θείτο,	δοίτο,
D.	{	σώιμεθον,	θείμεθον,	δοίμεθον,
		σῶισθον,	θείσθον,	δοίσθον,
		σῶισθην,	θείσθην,	δοίσθην,
P.	{	σώιμεθα,	θείμεθα,	δοίμεθα,
		σῶισθε,	θείσθε,	δοίσθε,
		σῶιντο.	θείντο.	δοίντο.

IMPERATIVE.

S.	{	σῶσο,*	θίσο,*	δόσο,*
		σῶσθω,	θίσθω,	δόσθω,
D.	{	σῶσθον,	θίσθον,	δόσθον,
		σῶσθων,	θίσθων,	δόσθων,
P.	{	σῶσθε,	θίσθε,	δόσθε,
		σῶσθωσαν.	θίσθωσαν.	δόσθωσαν.

INFINITIVE.

σῶσθαι.	θίσθαι.	δόσθαι.
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* Or, Ionicè, by dashing out σ , $\sigma\acute{\alpha}\sigma\epsilon$, $\theta\acute{\alpha}\sigma\epsilon$, $\delta\acute{\alpha}\sigma\epsilon$.
and from thence, Atticè, contracted, $\sigma\acute{\omega}$, $\theta\acute{\omega}$, $\delta\acute{\omega}$.

SUBJUNCT.	ἴω,	ἴης,	ἴη, &c.
OPTAT.	ἴοιμι,	ἴοις,	ἴοι, &c.
IMPER.		ἴε,	ἴέτω, &c.
INFIN.	ἴναι.		
PARTICIP.	ἴων,	ἴῶσα,	ἴοντες, &c.

Ἔω, eo, is formed from another verb, ἴω, from which it hath a regular imperative ἴε, contractedly ἴ; from whence, in composition, ἀπει, abi; ἐξει, exi. But ἴω, eo, itself seems to be abbreviated from the more ancient ἔω,* by an aphæresis, (*a taking away*,) (as, θέλω from ἐθέλω, and many of the same kind.) But ἔω seems to be also abbreviated, contractedly, in εἶω; from whence are found various persons of different tenses; as, εἶσα; εἶσας, or Atticè† ἥσας; εἰσάτην, Atticè, εἰσάτην, &c. εἶκα; εἶκειν, Atticè ἥκειν.

And, in the Middle Voice, εἶσομαι, εἴπεται, εἶσατο, εἰσάμενος; and in the Perfect, εἶα, Atticè, ἦα, and ἦια; and in the Pluperfect, ἦεν Atticè; which is the same again with the Imperfect Active Attic: which circumstance, according to certain grammarians, hath deceived very many.

From ἴω likewise the regular verb ἴημι, eo; the different persons of which are found, and all of them regularly formed. Thus,

In the Present and Imperfect, ἴησι, ἴσταν, ἰίτη, ἴναι, ἴεις, ἴεντες.

And in the Participle of the Second Aorist, εἶς, and compounded παρεῖς.

And in the Middle Voice, ἴεμαι, ἴελαι, ἴενται; ἴεο, ἴεσθε; ἰέμεν.

Ἦμαι, sedeo.

PRESENT INDICATIVE.

S.	ἦμαι,	ἦσαι,	ἦται,
D.	ἦμεθον,	ἦσθον,	ἦσθον,
P.	ἦμεθα,	ἦσθε.	ἦνται.

* And εἶμι may be from ἴω; so by the same analogy εἶμι may be from ἔω. Also in the Imperfect, as from εἶμι may be εἶν, so from εἶμι may be εἶν; and with the Attic augment, ἦεν.

† So ἀπησας, abiisti, Plato, Hipp. Maj. 291. C. 8, Steph.

IMPERFECT INDICATIVE.

S.	ἤμην,	ἤτο,	ἤτο,
D.	ἤμεθον,	ἤσθον,	ἤσθην,
P.	ἤμεθα,	ἤσθε,	ἤντο.
IMPERAT.			PARTICIP.
ἤτο, ἤσθω, &c.			ἤμενος, η, ον.
INFIN.			
ἤσθαι.			

Thus the compound *κάθημαι*, from whence it hath also in the Subjunctive, *καθώμεθα*.*

Κεῖμαι, jaceo.

PRESENT INDICATIVE.

S.	κεῖμαι,	κεῖται,	κεῖται,
D.	κείμεθον,	κεῖσθον,	κεῖσθον,
P.	κείμεθα,	κεῖσθε,	κεῖνται.

IMPERFECT INDICATIVE.

S.	ἐκείμην,	ἐκεῖτο,	ἐκεῖτο,
D.	ἐκεῖμεθον,	ἐκεῖσθον,	ἐκεῖσθην,
P.	ἐκεῖμεθα,	ἐκεῖσθε,	ἐκεῖντο.

IMPERAT.	INFIN.	PARTICIP.
κέῖτο, κείσθω, &c.	κεῖσθαι.	κεῖμενος, η, ον.

I. FUT. MID. κείσομαι, κείσῃ, κείσεται, &c.

You may derive *κεῖμαι* regularly from *κέω*, from whence, in the Active voice, it may become *κέημι*, and from thence, in the Middle Voice, *κέμαι*, and, contractedly *κεῖμαι*; as also *κέεσμαι*, *κέτομαι*.†

The rest from *κέω*, by syncope, may become *κέω*, and in the middle voice *κέτομαι*, which is sometimes used; as, *κέονται*, *ἐκέοντο*; *κέωμαι*, *κέη*, *κέηται*; *κεοίμην*, *κέοιο*, *κέοιτο*, &c.

* In Demosth. Philip. V. and XI. at the beginning.

† And from the Active *κίω*, *κίσω*, it becomes *κίσκω*, *κίσκομαι*, *κίσκοντο*, Odym. φ. 41.

IMPERSONAL VERBS.

Many verbs are sometimes taken impersonally; as, ἀρέσκεται, placet; ἀρκεῖ, sufficit; προσήκει, convenit; συμβαίνει, contingit; συμφέρει, confert, &c.

But those which are chiefly taken impersonally, are the following:

Πρέπει, decet; ἔπριπε, decebat; πρέπειν, decere; τὸ πρέπειν, id quod decet; and, in the plural, τὰ πρέπειν/α.

Μέλει, curæ est; ἔμελε, curæ erat; μελήσει, curæ erit; μεμέληκε, curæ fuit.*

Δοκεῖ, videtur; ἰδόκει, videbatur; ἔδοξε, visum est; as also, τὸ δοκοῦν, id quod videtur; and in the plural, τὰ δοκοῦν/α.†

Δεῖ, oportet; ἔδει, oportebat; δέησει, oportebit; δεῖν, oporteat; δέησῃ, oportuerit; δεῖν, oportere; τὸ δεῖν, id quod oportet; and in the plural, τὰ δεῖν/α.‡

Χρεῖ, oportet; ἐχρεῖν, oportebat; χρεήσει, oportebit; χρεῖναι, and χρεῖν, oportere; τὸ χρεῖν, id quod oportet.¶

* Μίλει and ἔμελε are from μέλω; but there was an old verb μελῶ, from whence are formed μελήσει, and μεμέληκε; as also in Homer, μίμηλε, in the Perf. Mid. for μίμιλε, lest three short vowels should come together, which an heroic verse does not admit. Homer hath also μίμβλωκε, by syncope, and for the sake of a good sound, (euphoniā,) for μεμίλωκε, from μέλω, curam gero.

† Δοκεῖ, and ἰδόκει, are from a more modern verb of the present tense δοκῶ; but ἔδοξε from δόκω, which is more ancient.

‡ The present δέω, is in use; but the other tenses are formed from the more ancient δίδω, of the present tense.

¶ So χρεῖ may be derived. In

most of the very ancient Greek words there was a great concurrence of vowels, which afterwards they lessened, sometimes by taking away, and sometimes by contracting. Thus, the common verb χράσμαι arises from the more ancient χρεῖσμαι,* by dashing out ε; but from the same verb arises the Ionic χρεῖσμαι, by dashing out α. But the Attica, moreover, often lessened this concurrence of vowels by contracting. So they said χρεῖσθαι, for χρεῖσθαι; ἐχρεῖσθαι, for ἐχρεῖσθαι; χρεῖσμενος, for χρεῖσμενος; and in the verbal noun χρεῖς, debitum; and in the infinitive χρεῖσθαι, χρεῖσθαι; and again, by contraction, χρεῖσθαι;

In this manner, from the ac-

* Thus, in Herod. is found φοιτῶν, φοιτῶ, φοιτῶν. Thus, ὄναι, prosum, was formerly ὄναι, from whence may be ὄναι, for which Homer hath ὄναι, for the avoiding three short vowels. So also κῆρ, or κῆρμαι, was formerly κῆρ, from whence κῆρ, -αῖος.

OF THE VERB.

The Termination, Characteristic, and Increase distinguish the Tenses of Verbs.

Modes are distinguished by the Termination and augmentum.

Numbers and Persons are distinguished by Termination.*

OF TERMINATION.

Termination is that part of a verb which bears den- sion, and is varied through the different numbers and persons of the same tense. Thus;

λέγ-Ω, λέγ-ΕΙΣ, λέγ-ΕΙ, λέγ-ΕΤΟΝ, λέγ-ΟΜΕΝ, &c.

RULES.

1. If the first person plural ends in -μεν, the first person dual is wanting.

2. If the third person plural ends in -ι, the third person dual ends in -ον.

3. The Subjunctive Mode of the Present Tense forms six Terminations from the Indicative; that is, it changes the short vowels into their long ones, writes ι for ε, and rejects υ.

The Subjunctive Mode of the other Tenses hath always the same Terminations as the Present.

4. The Termination of the Optative Mode hath always the diphthong οι, αι, or ει.

ε voice χρείαω, in the third person sing. χρείαει, may, by contracting, be χρεία; and from hence again, by contracting, χῆ; and so, in the imperfect, χῆαι, χῆια, χῆει, and in the infinitive χρεῖσθαι, χρεῖν, and the neuter participle τὸ χρεῖν, from a single contraction may be χρεῖν.

But in this manner there may be another form of the infinitive, χρεῖναι; as, in the most ancient form of the infinitive they said, τιθῆναι, ισθῆναι, δίδομεναι, &c. from which, by dashing out μι, arose afterwards τιθῆναι, ισθῆναι, δίδομαι, &c; so from χρεῖσθαι, may be χρεῖσθαι, χρεῖσθαι, χρεῖναι; that is, by a double contraction.

* But the proper use of every voice, tense, and mode, is exhibited *à voce*, in going through an example.

5. The First Future always follows the Termination of the Present; as also the Second Future Passive.

But in the Second Future Active and Middle, the short vowels, immediately after the Characteristic, changed into their diphthongs.

6. The Second Aorist, Active and Middle, follows the Terminations of its Imperfect.

But the Aorists of the Passive borrow their Terminations from verbs in *-μι*.

7. The Singular number of the Middle voice used formerly to end always in *-μαι, -σι, -μην, -σο, -το*. The Ionians first struck out *σ*. Afterwards the Attics contracted the concurring vowels as in the example.†

8. The plurals of the third person ending in *-αν*, ended formerly in *-οντων* and *-ασαν*, and were retained by the Bœotians, but by the rest of the Greeks were rejected.

OF THE CHARACTERISTIC.

The Characteristic of a Tense, is the letter which terminates the Verb, and suffers no declension, remains in the same tense invariable.

Thus, *γ*, in *λέΓ-ω, λέΓ-εις, λέΓ-οιμι, λέΓ-ειν*, &c.; *ι*, in *τί-ω, τι-εις, &c.*; *κ*, in *πλέ-ω, πλέ-εις, &c.*; *π*, in *τέρπ-ω, τέρπ-εις, &c.*

But if the latter of two consonants is a liquid, the former is judged to be the Characteristic.

Thus, *π*, in *τύπ-ω*; *κ*, in *τίκ-ω*, pario; *μ*, in *σεί-ω*, scindo.

A verb is said to be Pure, Mute, or Liquid, according to the Characteristic of the Present Tense: whether it be a vowel, or a mute, or a liquid.

* Sometimes *-σα-* is rejected by the Attics, and is made; thus in *βέλομαι, volo*; *βέλισται, by dashing out by synæresis βέλει*; and *όίμαι, puto*; *όίσται, by dashing out by synæresis όίει*; *όπίζμαι, video*; in 1 fut. mid. *όψομαι, by dashing out -σα, όψιι*, by synæresis, *όψει*. The same in many other verbs, according to Aristophanes.

† Thus: *τύπῃσιν, τύπῃσι, τυπῃσιν, τύπῃσι, τυπῇ; 2 1 τυπῇσιν, τυπῇσι, τυπῇσιν, τυπῇσι.*

σ is never a Characteristic of the present tense.

In verbs not liquid, the Characteristic of the First Future is always σ ; thus,

τίω,	τίσω.	λέγω,	λέξω.
πλέω,	πλέξω.	γράφω,	γράψω.

But in liquid verbs, the Characteristic of the present tense remains in the future. Thus,

μένω,	maneo,	μενῶ.
σπείρω,	semino,	σπερῶ.
στέλλω,	mitto,	στελῶ.
τίμω,	scindo,	τεμῶ.

If before $-ω$ of the First Future there should be a simple consonant, the Characteristic of the Perfect is κ ; if double, it is the aspirate of the same order. Thus, in

τίω,	τίσω,	τετίκα,	κ .
στέλλω,	στέλλω,	ἔσταλλα,	κ .
τύπω,	τύψω,	τέτυφα,	ϕ .
λέγω,	λέξω,	λέλεχα,	χ .

All the other Tenses are formed from the Present, the First Future, and the Perfect.

OF THE AUGMENTUM.

Every Indicative Mode of every Preterite Tense receives an Augmentum from the beginning of the verb.

The Perfect Tense, moreover, retains the Augmentum through all the Modes.

The Present and Future tenses have no Augmentum.

RULES OF THE AUGMENTUM.

I.

1. If a verb begins with a consonant, the Augmentum ϵ is prefixed: thus,

τύπω,	ἔτυπον,	ἔτυψα.
λέγω,	ἔλεγον,	ἔλεξα.
γράφω,	ἔγραφον,	ἔγραψα.

ϵ , after ϵ , is doubled: thus,

ρίπω,	jacio,	ἔρριπον,	ἔρριψα.
ρήσσω,	frango,	ἔρρησσαν,	ἔρρηξα.
ρύω,	traho,	ἔρρουν,	ἔρρυσα.

2. The initial consonant is also repeated in the Perfect tense : thus,

τύπῳ,	τύψω,	τέτυφα.
λέγω,	λέξω,	λέλεχα.
γράφω,	γράψω,	γέγραφα.

* But the Aspirate repeats its own acute ; thus,

θαυμάζω,	miror,	θαυμάτῳ,	τεθαύμακα.
φαίνω,	ostendo,	φανῶ,	πέφακα.
χρίω,	unguo,	χρίῳ,	κέχρικα.

ε is not repeated : thus,

ρίπτῳ,	ρίψω,	ῥρίφα.
ῥήσῳ,	ῥήξω,	ῥρήχα.
ρύω,	ρύσω,	ῥρύκα.

Likewise, γ before ν, or σ before or after a consonant is not repeated ; nor κ before τ ; thus,

γνόω,	nosco,	γνώσῳ,	ἔγνωνκα.
γνωρίζω,	notum reddo,	γνωρίσῳ,	ἔγνωρικα.
ψεύδῳ,	fallo,	ψεύσῳ,	ἔψευκα.
ψάλλῳ,	cano,	ψαλῶ,	ἔψαλκα.
ζάω,	vivo,	ζήσῳ,	ἔζηκα.
σπεύδῳ,	festino,	σπεύσῳ,	ἔσπευκα.
στέφῳ,	corono,	στέψῳ,	ἔστειφα.
κτείνῳ,	occido,	κτενῶ,	ἔκτεγκκα.

3. If there be no reduplication, the Pluperfect does not receive a new Augmentum ; thus,

ρίπτῳ,	ρίψω,	ῥρίφα,	ῥρίφειν.
ψάλλῳ,	ψαλῶ,	ἔψαλκα,	ἔψαλκειν.
γνόω,	γνώσῳ,	ἔγνωνκα,	ἔγνωνκειν.

II.

1. If the verb begins from α, ε, ο, or from αυ, αι, that the Augmentum may be made, the initial vowel

* The reason of this circumstance is, that the Greeks, avoiding harsh sound, were not accustomed to use two syllables, successive both beginning from an aspirate ; but they changed one of the into its own acute : and this not only in the augmentum, but every declension and composition.

changed into its corresponding long one, and the *ε* of the diphthong is written under: thus,

α.	ἀνύω,	perficio,	ἥνυον.
ε.	ἐλπίζω,	spero,	ἤλπιζον.
ο.	ὀπάζω,	præbeo,	ὤπασον.
αυ.	αὐξάνω,	augeo,	ἤυξανον.
αι.	αἶρω,	tollo,	ἤρουν.
οι.	οἰκίζω,	ædifico,	οἰκίζον.

But *ε* is often changed into its own diphthong; thus,

ἔχω,	habeo,	εἶχον.
ἵστω,	sino,	εἵσων.*

And, if the verb begins from *-εο*, *ε* remains, and *ο* is augmented; thus,

ἐσθλάζω,	epulor,	ἐσθλάζον,	epulabor.
ἐόλπα,	speravi,	ἐώλπειν,	speraveram.
ἐέργα,	feci,	ἐώργειν,	feceram.
ἐοικε,	visum est,	ἐώκει,	visum erat.

2. If the verb begin from any other vowel or diphthong, it does not receive an augmentum: thus,

ι.	ἵκομαι,	venio,	ἵκομην.
υ.	ὕβριζω,	insulto,	ὕβριζον.
η.	ἤχέω,	sono,	ἤχεον.
ω.	ὠθεώ,	pello,	ὠθον.
αι.	εἰκάζω,	assimilo,	εἰκάζον.
ευ.	εὐθύνω,	dirigo,	εὐθύνον.
ου.	οὐτάζω,	vulnero.	οὐτάζον.

* A list of verbs which change *ε* into *αι*.

ἵστω,	sino.	ἵπω,	dico.
ἵζομαι,	sedeo.	ἰργάζομαι,	operor.
ἰθίζω,	adsuefacio.	ἰρίω,	dico.
ἰλίσσω,	volvo.	ἰρπω,	} serpo.
ἵλω,	} traho.	ἰρπύζω,	
ἵλω,		ἰρύω,	
ἵλω,		ἰτίω,	traho.
ἵλω,	capio.	ἵχω,	convivio excipio.
ἵπομαι,	sequor.		habeo.

OF THE FIRST FUTURE,

AND THE TENSES DERIVED FROM IT.

The First Future is formed from the Present.

TWO GENERAL RULES.

I.

In verbs not liquid, *σ* is inserted before *ω*. Thus,

Present.

τίω,
λύω,
λούω,
λέγω,
βλέπω,
βρέχω,
γράφω,
τρίβω,

honoro,
solvo,
lavo,
dico,
video,
irrigo,
scribo,
tero,

1 Fut.

τίσω.
λύσω.
λούσω.
λέξω.
βλέψω.
βρέξω.
γράψω.
τρίψω.

II.

Liquid verbs do not insert *σ*; they only shorten the last syllable but one, if it be long; and they are declined as the Second Future. Thus,

μένω, maneo; μενᾶ, μενεῖς, μενεῖ, μενεῖτον, μενοῦμεν, &c.

And so, δέμω, struo; κρίνω, judicio; πλύνω, lavo; ἀμύνω, tueor; νέμω, tribuo.

They shorten the long penultima by rejecting the latter of two vowels or consonants: thus,

Present.

σπείρω,
τείνω,
φαίνω,
μισαίνω,
τέμνω,
κάμνω,
στέλλω,
ψάλλω,

semino,
tendo,
ostendo,
polluo,
scindo,
laboro,
mitto,
cano,

1 Future.

σπερῶ.
τενῶ.
φανῶ.
μισανῶ.
τιμῶ.
καμῶ.
στελῶ.
ψαλῶ.

SPECIAL RULES FOR THE MUTES.

1. We reject *τ*, *δ*, *θ*, *σ*, before *-σω* :* thus,

* *ν* is also rejected: thus, σκίνδω, scindo, σκίσω, and, for the sake of a good sound, σχίσω; κυλίνδω, κυλίσω, voluto.

verbero,	τύψω.	τ.
perficio,	ἀνύσω.	τ.
cano,	ἄσω.	δ.
impleo,	πλήσω.	θ.
puto,	νομίσω.	δ, σ.
dico,	φράσω.	δ, σ.
tingo,	πλάσω.	σ, σ.
flagello.	ιμάσω.	σ, σ.

-σσω, ζω, have for the most part -ξω: thus,

facio,	πράξω.*
fodio,	ὀρύξω.
confodio,	νύξω.
clamo,	κράξω.
stillo,	σπλάξω.
pungo.	σπρίξω.

are eight in -ζω, which have either -σω, or -ξω,

rapio.	σαλπίζω,	buccino.
vilipendo.	ιμπαίζω,	curo.
' dubito.	μερμερίζω,	cogito.
dormito.	βαζω,	loquor.

:= say τύφω, θύψω, accendo, and so it is distinguished from τύπιω, τύψω, verbero.

τρέφω, θρέψω, alo, and so it is distinguished from, τρέψω, verto.

ῥέχω, θρέξω, curro. †

ay moreover, ἔχω, ἔξω, habeo, that it may be shed from ἔξω, extra.

long penultima remains, by changing a short vowel into long one, or diphthong: thus, λήχω, sortior, λήξομαι; ο, σπείσω; πίνω, patior, πίομαι, &c. It may be rather that there is the same analogy in these, as in the dative he third declension. See page 13.

verbs in σσω or στω, are made to end in γω, from whence formed both futures. Πράττω, [πράγω,] facio, in 1 fut. πράγσω,) now πράξω: in 2 fut. πρᾶγῶ. Ορύσσω, [ορύγγω,] 1 fut. [formerly ὀρύγγω,] now ὀρύξω; in 2 fut. ὀρυγῶ. See p. 90.

ably it was so distinguished from another word not now rather, to avoid the concurrence of aspirates, they said the present tense, for θρέχω.

SPECIAL RULES FOR THE PURES.

I. -*αι, ει, ου*, before -*σω*, change the short vowel its own long one : thus,

Present.

βοάω,
τιμάω,
ἐρωτάω,
φιλέω,
κινέω,
οἰκίω,
δηλώω,
πληρόω,
ἀξιόω.

clamo,
honoro,
interrogo,
amo,
moveo,
habito,
manifesto,
impleo,
æquum censeo,

Future.

βοήσω.
τιμήσω.
ἐρωτήσω.
φιλήσω.
κινήσω.
οικήσω.
δηλώσω.
πληρώσω.
ἀξιόσω.

Nevertheless the short vowel is sometimes retained before -*σω* ; viz.

1. There are ten in -*ειω* which retain *ε*.

αἰδέομαι,	revereor.	νεικέω,	rixor.
ἄκείω,	sano.	ξείω,	polio.
ἄλέω,	molo.	ὀλέω,	perdo.
ἄρκείω,	sufficio.	τελείω,	perficio.
ἐμίω,	vomo.	τρέω,	tremo.*

2. -*οω* retains *ο* in primitive verbs, which are very thus,

ἄρόω,	aro,	ἄρόσω.
βόω,	pasco,	βόσω.
ἐδόω,	edo,	ἐδόσω.†
ὀμόω,	juro,	ὀμόσω.
ὀνόω,	vitupero.	ὀνόσω.‡

3. -*αιω* after *ε* or *ι* retains *α*. Thus,

εἰάω,	sino,	εἰάσω.
θεάσομαι,	specto,	θεάσομαι.
κοπιάω,	laboro,	κοπιάσω.
μειδιάω,	subrideo,	μειδιάσω.
ἰάομαι,	sano,	ἰάομαι.

* Concerning the future of verbs in -*ισκω*, and -*ννυμι*, &c. attended to in the defective verbs.

† Odyss. χ. 56.

‡ But if it passes into -*ωμι*, it hath -*ωσω*. Thus,
γνώω, scio, γνῶμι, γνώσω.

so, -λάω, -ζάω, after a vowel; thus,

rideo, γηλάτω,
video, ὀζάσω.

so ἀπροόσομαι, audio, hath ἀπροόσομαι.

πιτάω,* pando, hath πιτάσω.

and a dissyllable ending in -αω retains α, if it never
comes into -ημι; thus,

frango, κλάσω.
traho, σπάσω.

hence we do not say κλήμι, nor σπήμι.

but φθάω, prævenio, hath φθάσω, although we say

There are seven in -εω, which have either -ητω, or
but oftener -ισω; viz.

	laudo.	πονέω,	laboro.
κί,	medeor.	φασίω,	gero.
,	voco.	φροσέω,	sapio.
†	satio.		

Six in -εω have -ισω; viz.

spiro, πνεύσω.

navigo, πλεύσω.

fundo, χεύσω.

fluo, ρεύσω, But ρέω, dico, ῥήσω.

curro, θεύσω, But θέω, pono, θήσω.

nato, νέω, But νέω, neo, νήσω.

. We say finally,

καίω, uro, καύσω.
κλαίω, fleo, κλαύσω.

OF THE PERFECT PRÆTERITE.

GENERAL RULE.

The Perfect is formed from the First Future; that is
it prefixes the augmentum, and changes -ω or
to κα; -ξω into χα; -ψω into φα: thus,

the same with πιτάζω.

at πορίω, verro, always πορήσω.

ψάλλω,	cano,	ψαλῶ,	ἔψαλκα.
τιμάω,	honoro,	τιμήσω,	τετίμηκα.
φαίνω,	ostendo,	φανῶ,	πέφαγκα.
φιλέω,	amo,	φιλήσω,	πεφίληκα.
λέγω,	dico,	λέξω,	λέλεχα.
πράσσω,	facio,	πράξω,	πέπραχα.
γράφω,	scribo,	γράψω,	γέγραφα.
φρίσσω,	horreo,	φρίξω,	πέφρικα.
φεύγω,	fugio,	φεύξω,	πέφευγα.

SPECIAL RULES.

Of the Penultima before -KA.

1. Dissyllables in λω, νω, ρω, change ε into α, before -κα of the Perfect : thus,

στέλλω,	mitto,	στέλω,	ἔσταλκα.
τείνω,	tendo,	τενῶ,	τέτακα.
οπείρω,	semino,	οπερῶ,	ἔσπαρκα.

2. Dissyllables in εινω, ινω, υνω, reject ι before -κα.

τείνω,	tendo,	τενῶ,	τέτακα.
κρίνω,	judico,	κρινῶ,	πέκρικα.
θύνω,	impetu feror,	θυνῶ,	τέθυκα.

But ι remains before -κα in κτείνω, πλύνω ; viz.

κτείνω,	occido,	κτενῶ,	ἔκταγκα.
πλύνω,	lavo,	πλυνῶ,	πέπλυγκα.

2. -μω of the Future places η before κα ; also βάλλω, and μένω : thus,

νέμω,	tribuo,	νεμῶ,	νετέμηκα.
δέμω,	struo,	δεμῶ,	δεδέμηκα.
κάμω,	laboro,	καμῶ,	κεκάμηκα.
τέμω,	scindo,	τεμῶ,	τετέμηκα.

And so,

βάλλω,	jacio,	βαλῶ,	βεβῶληκα.
μένω,	maneo,	μενῶ,	μεμένηκα.

* { Not πέφρικα, } on account of the preceding aspirate. See
 { Not πέφυκα, } note, p. 82.

ere are some which often suffer a syncope; as,
 , VOCO, καλήσω; κεκάληκα, κέκληκα. So;

κα,	δέδμηκα.		τετέμηκα,	τίτμηκα,
κα,	κέκμηκα.		βεβάληκα,	βέβληκα.

OF THE FIRST FUTURE PASSIVE.

GENERAL RULE.

ie First Future Passive is formed from the Perfect
 e; that is to say, it rejects the augmentum, and
 res α or κα into θήσομαι: thus,

υ,	τύψω,	τέτυφα,	τυφθήσομαι.
υ,	γράψω,	γέγραφα,	γραφθήσομαι.
	λέξω,	λέλεχα,	λεχθήσομαι.
ω,	πράξω,	πέπραχα,	πραχθήσομαι.
,	φιλήσω,	πέφιληκα,	φιληθήσομαι.
,	τιμήσω,	τετίμηκα,	τιμηθήσομαι.
,	δηλώσω,	δεδήλωκα,	δηλωθήσομαι.
υ,	στέλω,	έσταλα,	σταλθήσομαι.
,	φανώ,	πέφαγκα,	φανθήσομαι.
	κρίνω,	κέκρικα,	κριθήσομαι.
	τενώ,	τέτακα,	ταθήσομαι.
	νεμώ,	νεμένηκα,	νεμηθήσομαι.
	αρόσω,	ήροκα,	αροθήσομαι.
	βόσω,	βέβοκα,	βοθήσομαι.
	εδόσω,	ήδοκα,	εδοθήσομαι.*

SPECIAL RULES.

I.

any verbs, not liquids, which have -κα of the Per-
 insert σ before -θήσομαι; viz.

In verbs pure, ε, or a doubtful vowel, or a diph-
 , before -κα, inserts σ before -θήσομαι; viz.

efore -κα inserts σ.

αι,	revereor,	ήδεκα,	αιδεσθήσομαι.
αι,	medeor,	ήκεκα,	αικεσθήσομαι.
	molo,	ήλεκα,	αιλεσθήσομαι.

* Odyss. χ. 56.

ἀρκέω,	sufficio,	ἡρέκα,	ἀρκεσθήσομαι.
ἰδέω,*	edo,	ἤδεκα,	ἰδισθήσομαι.
ξέω,	polio,	ἔξεκα,	ξεσθήσομαι.
σβέω,	extinguo,	ἔσβεκα,	σβεσθήσομαι.
σθόρεω,	sterno,	ἐσθόρεκα,	σθορεσθήσομαι.
τελέω,	perficio,	τέτελεκα,	τελεσθήσομαι.
τρέω,	tremo.	τέτρεκα,	τρεσθήσομαι.

Five are excepted, which have *ε* before *κα*, but do not insert *σ* before *-θήσομαι* : viz.

αἰνέω, laudo.	ἱρέω,† remigo.
αὐχέω, glorior.	ὀλέω, perdo.
ἐμέω, vomo.	

α before *-κα* inserts *σ*.

γελάω, rideo.	ναίω, habito.
ἐράω, amo.	πετάω,¶ pando.
θλάω, frango.	σπάω, traho.
ἰλάω,‡ propitium reddo.	ὕφαω, texo.
κλάω, frango.	χαλάω, relaxo.
κρεμάω, suspendo.	

Eight are excepted, which have *α* before *-κα*, but do not insert *σ* before *-θήσομαι*.

ἀκροάμαι, audio.	ὀράω, video.
θεάομαι, specto.	περιάομαι, periculum facio.
ἰάομαι, sano.	περάω,** trajicio.
κονίαω, pulvere aspergo.	φωράω, furem deprehendo.

ι before *-κα* inserts *σ*.

κυλίω,†† voluto.	Except τίω, honoro, τίσω,
πρίω,‡‡ serrâ seco.	τέτικα, τιθήσομαι.
χρίω, ungo.	

* The same with ἰδών.

† The same with ἱρίσσω.

|| The same with ναίω.

‡ The same with ἰλάσκει.

¶ The same with πετάζει.

** From whence πρᾶω and πιπράσκει.

†† The same with κυλίνδω.

‡‡ The same with πρίζω.

fore -κα inserts σ.

perficio.	μεθύω, ebrius sum.
haurio.	μύω, claudio.
mano.	ξύω, polio.
sturo.	πτόω, spuo.
traho.	ύω, pluo.

en are excepted, which have *υ* before -κα, but do
ert σ before -θήσομαι.

condio.	καλύω, veto.
caturio.	λύω, solvo.
beo.	μηνύω, indico.
npetu feror.	ρύω, ¶ traho.
colloco.	τρύω, terebro.
ejulo.	

fore -κα inserts σ.

odo.	παίω, impingo.
erio.	ραίω, pessundo.

fore -κα inserts σ.

leo.	ψαύω, attingo.
frango.	

ore -κα inserts σ.

laudo.	σείω, quatio.
--------	---------------

fore -κα inserts σ.

ustandum præbeo.	πλέω, navigo.
jubeo.	

rtheless, many verbs derived from nouns, you
cept, which, although they have *ευ* before -κα,
insert σ before -θήσομαι. Seven primitives also
pted, viz.

the same with ἀνύτω.

† The same with ἀφύσσω.

The same with βλύζω.

|| The same with ξίω.

¶ The same with ιρύω.

δεύω, irrigo.
 νεύω, nuo.
 νέω, nato.
 πνέω, spiro.

ρέω, fluo.
 σεύω, agito.
 χέω, fundo.

οι before -κα inserts σ.

Thus, οῖω, fero, οἶσω, ὤκα, οἰσθήσομαι.

ου before -κα inserts σ.

ἀκούω, audio.
 κολούω, amputo.
 πρῆύω, pulso.

λούω, lavo, is excepted
 inserting σ.

2. ωω passing into -μι inserts σ before -θήσομαι.

γνώμι,	from γνόω,	scio.
ζώννυμι,	from ζόω,	cingo.
ρόννυμι,	from ρόω,	roboro.
χρῶννυμι,	from χρώω,	coloro.
χώννυμι,	from χόω,	aggero.

Except σρῶννυμι, from σρώω, sterno, which does insert σ.

3. Rejecting the consonant before -σω,* σ is inserted before -θησομαι. Thus,

Rejecting τ.

ἀνύτω,† perficio.

αῖρύτω, haurio.

Rejecting δ.

ἀλίζω, congreco.

ἀρρίζω, ordine compono.

ἀσπάζομαι, amplexor.

βλύζω,‡ mano.

γογγύζω, murmuro.

δάζω, partior.

δυνάζω,|| possum.

ἐπηρεάζω, damno affici

ἐρεθίζω, provoco.

ἐρείδω, fulcio.

ἐρίζω, concerto.

ἐτάζω, verum exploro

ἡδω, delecto.

* See note p. 83.

† The same as ἀνύω.

‡ The same with βλύω.

|| The same with δυνάω.

inundo.	σπένδω, from whence σπέν-
neo.	δω, libo.
, castigo.	σπένδω, festino.
, curam gero.	σχάζομαι, collimo.
condo.	σχάζω, scarifico.
tango.	σχίζω, findo.
, in genua procumbo.	σώζω, ¶ servo.
, * vulnero.	τρίζω, or τρύζω, strido.
, † pando.	τωβάζω, irrideo.
premo.	φείδω, parco.
‡ serra seco.	φράζω, explico.
§ω, dispergo.	ψεύδω, fallo.

l, in the same manner, all verbs ending in -ίζω, d from nouns, insert σ; as,

μαι, ratiocinor.	οίκίζω, ædifico.
, puto.	τειχίζω, murum struo.
c.	

Rejecting θ.

persuadeo.	πρήθω, incendo.
impleo.	ὤθω, pello.

Rejecting σσ.

stipo.	πλάσσω, fingo.
, illino.	πρίσσω, pinso.

II.

: following fifteen verbs sometimes insert σ before υ, and sometimes not.

*	αῖρύσω,	haurio.
	δράσω,	ago.
	ζέσω,	efferveo.
	ελάσω,	agito.
	καύσω,	uro.
	κεράσω,	misceo.
	κνήσω,	rodo.

e same with ούτάω.

† The same with πινάω.

e same with πρίω.

|| The same with σχάω.

ie same with σέω, which hath σπένδομαι, by the gen. rule.

** The same with αῖρύτω.

Of the Perfect Passive.

ἴεω,*		satio.
αῖω,	μνήσω,	in mei
		vocce
ῥεύω,	μῥεύσω,	glomer
ῖω,	ὀνόσω,	vitupe
γαύω,	παύσω,	cessare
πνέω,	πνέσω,	spiro.
χναύω,	χναύσω,	carpo.
ψάω,	ψήσω,	rado.

III.

Seven verbs shorten the long vowel of before -θήσομαι : viz.

αἰρέω,	capio,	αἰρήσω,	ἤρηκα,
εὔρεω,	invenio,	εὔρῃσω,	εὔρηκα,
ἔχω, or σχέω,	} habeo,	σχῆσω,	ἔσχηκα,
πεύθω,		πέυτσω,	πέπειυκα,
σεύω,	agito,	σεύσω,	σέσειυκα,
τεύχω,	facio,	τεύξω,	τέτευχα,
χέω,	fundo,	χεύσω,	κέχευκα,

But φεύγω, fugio, hath also φευχθήσομαι.
μαι.†

OF THE PERFECT PASSIVE

The Perfect Passive is formed from i that is to say, it resumes the augment -θησο before -μαι ; thus,

φιλέω,	φιληθήσομαι,	πε
εἰλλω,	εαλεθήσομαι,	ἔει
τείλω,	τελεσθήσομαι,	τε
σιεύω,	συθηθήσομαι,	σί

* Scil. κορίσω, κορισθήσομαι.
κορήσω, κορηθήσομαι.

See before.

† Almost all the *primitive verbs* of the C under these special rules, have been here added.

If there be a vowel before *-μαι*, the third person plural is expressed without the help of the auxiliary verb;* thus,

περίλημαι,

περίληνται.

SPECIAL RULES FOR THE SAKE OF A BETTER
SOUND.

1. *χ* before *μ*, is changed into *γ*; and *φ* or *ν* to *μ*; thus,

λέγω,	λεχθήσομαι,	λέλεγμαι,†
πράσσω,	πρεχθήσομαι,	πίπρασμαι.
τύπω,	τυφθήσομαι,	τίτυμμαι.‡
γράφω,	γραφθήσομαι,	γίγραμμαι.
φαίνω,	φανθήσομαι,	πίφαμμαι.
πλύνω,	πλυνθήσομαι,	πίπλυμμαι.

But Atticè, *ν* before *μ* passes into *ν*: thus,

πίφαμμαι,	Atticè,	πίφασμαι.
πίπλυμμαι,	Atticè,	πίπλυσμαι.

2. Aspirates before *τ* or *σ* are changed into their acutes: thus,

λέλογμαι,	λέλεξαι,¶	λέλεξαί.
γέγραμμαι,	γέγραψαι,†	γέγραψαί.

The three following change *ν* into *α*; viz.

τρέπω,	verto,	τίτραμμαι.
τρέφω,	alo,	τίθραμμαι.
τρίβω,	flecto,	ίτραμμαι.

* Neither, in this case, is the auxiliary used either in the subjunctive or optative; as, *πεφιλώμαι*, *πεφίλην*, *πεφίληται*, &c. *πεφιλώμην*, &c. Thus, *μεινήμεναι*, *μεινώμαι*, *Odyss. ξ. 168*, and *μεινοίμην*, *μίνωιο*, *Xen. An. 1.*

† Not *λίσχμαι*. ‡ Not *τίτυμμαι*. || Not *πίφαμαι*.

¶ Not *λίσχσαι*, *λίσχται*. † Not *γίγραψαι*, *γίγραψται*.

OF THE SECOND FUTURE ACTI

The Second Future Active is formed from sent, by shortening the penultima, and placing cumflex above ã. Thus,

εἶφω,	corono,	εἶφᾶ̃.
τίκω,	pario,	τεκᾶ̃.
ἄρω,	apto,	ἄρᾶ̃.
τίω,	honoro,	τιᾶ̃.
λύω,	solvo,	λυᾶ̃.
ἀμύνω,	tueor,	ἀμυνᾶ̃.

A long penultima is shortened in three ways:

1. Long vowels are changed into α: thus,

σῆπω,	putrefacio,	σαπᾶ̃.
τρῶγω,	edo,	τραγᾶ̃.

2. In diphthongs, α is retained, ε thrown aw

φαίνω,	ostendo,	φανᾶ̃.
καίω,	uro,	καᾶ̃.
παύω,	cessare facio,	παᾶ̃.
λείπω,	linquo,	λιπᾶ̃.
φεύγω,	fugio,	φυγᾶ̃.

But liquid dissyllables change ε into α; bles into ε; thus,

τείνω,	tendo,	τανᾶ̃.
σπείρω,	semino,	σπαρᾶ̃.
φθείρω,	corrumpo,	φθαρᾶ̃.
ἄγειρω,	congrego,	ἄγερᾶ̃.
ἐγείρω,	excito,	ἐγερᾶ̃.
ὀφείλω,	debeo,	ὀφελᾶ̃.

3. When consonants concur, τ is rejected last of two liquids; thus,

τύπτω,	verbero,	τυπᾶ̃.
βάλλω,	jacio,	βαλᾶ̃.
ψάλλω,	cano,	ψαλᾶ̃.
κάμνω,	laboro,	καμᾶ̃.

if the last of two consonants be neither τ nor α or if there be three, the penultima cannot be α : thus,

calefacio,	θαλαπῶ.
prehendo,	μαρπῶ.

SPECIAL RULES.

n dissyllables, ϵ before or after a liquid is changed ; thus,

plico,	πλακῶ.
mitto,	σαλῶ.
curro,	δραμῶ.
aspicio,	δαρκῶ.
scindo,	ταμῶ.
vasto,	παρθῶ.

in the three following ϵ after λ remains ; viz.

dico,	λεγῶ.
video,	βλεπῶ.
flammo,	φλεγῶ.

n a few verbs the mute characteristic of the pre-nse passes into another of its own order ; thus,

μύχω and ψύχω take -γω.

λάπτω, κρύπτω, and καλύπτω, take -ξω.

ἔπτω, βιάπτω, θάπτω, σκάπτω, with δρύπτω, ρίπτω, τῖω, take -φω ; thus,

1.

exuro,	σμυγῶ.
refrigero,	ψυγῶ.

2.

lædo,	βλαβῶ.
abscondo,	κεκρυβῶ.
velo,	καλυβῶ.

ries therefore in the penultima of the Second Future from han four different rules, viz.

ng vowels are changed into α .

diphthongs α is retained.

quid dissyllables change ϵ into α .

dissyllables, ϵ before or after a liquid is changed into α .

3.

ἀπῶ,	necto,	ἀφῶ.
βάπῶ,	tingo,	βαφῶ.
θάπῶ,	sepelio,	ταφῶ.*
σκάπῶ,	fodio,	σκαφῶ.
δρύπῶ,	lacero,	δρυφῶ.
ρίπῶ,	jacio,	ρίφῶ.
ράπῶ,	suo,	ράφῶ.

3. -σσω, or -ζω, of the Present, having -ξω of the First Future, makes -γω of the Second: thus,

πράσσω,	facio,	πράξω,	πραγῶ.
κράζω,	clamo,	κράξω,	κραγῶ.

But -ζω of the Present, when it hath -σω of the First Future, makes δω of the Second: thus,

φράζω,	dico,	φράδω.
ἕζω,	sedeo,	ἕδω.

But the most of these want the Second Future.

Also, 1. Verbs in -ω.†

2. Verbs in -αω, -εω, after a vowel; and,

3. Pure polysyllables, which have σ in the penultima, want the Second Future.

But -αω, -εω, after a consonant, assume for the Second Future, the Present Tense contracted; thus,

τιμάω,	honoro,	τιμῶ.
φιλέω,	amo,	φιλῶ.‡

* Not θαφῶ, on account of the following aspirate. See note at p. 82.

† Unless, indeed, a few primitives; as, from ὀμόω, juro, ὀμῶμαι, ὀμῶ, ὀμῶνται. Arist. Nubes, v. 245. See Stephanus on the word.

‡ Yet Homer frequently does not contract them; as,
 βᾶω, co, βαῶ, βίβαι.
 μάω, cupio, μαῶ, μέραα.

OF THE PERFECT MIDDLE.

GENERAL RULE.

Perfect Middle is formed from the Second Future by prefixing the augmentum, and changing *ε*; thus,

verbero,	τυπῶ,	τέτυπα.
clamo,	κραγῶ,	κέκραγα.
honoro,	τιῶ,	τέτια.
solvo,	λυῶ,	λέλυα.
scribo,	γραφῶ,	γέγραφα.
abscondo,	κρυβῶ,	κέκρυβα.
lædo,	βλαβῶ,	έέβλαβα.
dico,	φραδῶ,	πέφραδα.
facio,	πραγῶ,	πέπραγα.
cano,	ψαλῶ,	έέψαλα.
resono,	δουπῶ,	δίδουπα.
fugio.	φυγῶ,	πέφυγα.
occulto,	κυθῶ,	κέκυθα.
excito,	ὄρῶ,	ῶρα.
gravis sum,	βριθῶ,	βέβριθα.
strido,	κρηγῶ,	κέκρηγα.
rigeo.	ριγῶ,	έέριγα.
strido,	τρηγῶ,	τέτρηγα.
mugio,	μυκῶ,	μέμυκα.

¶ verbs of the same kind, the penultima of the tense is generally pronounced long.

SPECIAL RULES FOR THE PENULTIMA.

of the Future is changed into *ο*; thus,

dico,	λεγῶ,	λέλογα.
video,	βλεπῶ,	βέβλοπα.
flammo,	φλεγῶ,	πέφλογα.
congrego,	ᾠγεῖῶ,	ῆγορα.
porrigo,	ὀρεγῶ,	ῶρογα.*

s also *ιδῶ*, *consuesco*, *ιδῶ*, *ᾠθα*; from whence, Atticè, *ᾠθα*: ith a threefold augmentum.

Wherefore the verb may be conjugated through the primary tenses in this manner :

{ τύπω, τύψω, τέτυφα, τυφθήσομαι, τέτυμμαι.
 { τύπω, τυπῶ, τέτυπα.
 { εἶλλω, εἶλῶ, ἔσταλα, σταθήσομαι, ἔσταμαι.
 { εἶλλω, εαλῶ, ἔστολα.
 { πείθω, πείσω, πίπεικα, πεισθήσομαι, πίπισμαι.
 { πείθω, πιθῶ, πέπειθα.

OF THE OTHER TENSES.

The other Tenses are formed from the primary ones, according to their proper terminations, which are shewn in the examples, viz.

I.

Both the Futures Middle come from the corresponding Futures Active ; thus,

τύπω, verbero.	{	τύψω,	τύψομαι,
	{	τυπῶ,	τυπῶμαι.
τρέπω, verto.	{	τρέψω,	τρέψομαι.
	{	τραπῶ,	τραπῶμαι.

And Liquid Verbs inflect the First Future as the second. Thus,

σείρω, semino, σπειρῶ, σπειρῶμαι, -ῆ, -εῖται.

The three following retain the short vowels in the Second Future Middle : πίομαι, bibo ; φάγομαι, edo ; ἔδο-

το, I. πῶθω, from whence παθῶ, ἵπαθον ; 2. into πείθω, from whence

πέισομαι. βίβωλα, conjeci, from the ancient verb βίλλω, (from whence βίλος, aculum,) which afterwards passed into βάλλω.

λίλοσχε, sortitus sum, from the ancient verb λίε/χω, sortior, which afterwards passed into λήχω.

ῥῥῶγα came from the ancient verb ῥώσσω, rumpo, (from whence ῥῥε, ῥῥωμος, rima,) which afterwards became ῥήσσω.

ρίζω, facio, hath regularly ῥαγῶ, ῥῥῶγα ; and, by a transposition of letters ἰεργα ; from whence may be ἔργη, animi perturbatio, the working of the mind.

N. B. ἀπένω, wants the Second Future, it hath, nevertheless, the Preterite Middle ἤκησεν.

μαι, edo; and are declined *πίομαι, πῆ, πίεται*; not *πι-μαι, πῆ, πίεται*, &c.*

II.

The Second Future Passive comes from the Second Future Active: thus,

τυπῶ, τυπήσομαι. τραπῶ, τραπήσομαι.

III.

Through all the Voices, the Aorist comes from its corresponding Future: thus,

In the Active Voice.

1. <i>τύψω,</i>	<i>ἔτυψα.</i>		<i>τρέψω,</i>	<i>ἔτρεψα.</i>
2. <i>τυπῶ,</i>	<i>ἔτυπον.</i>		<i>τραπῶ,</i>	<i>ἔτραπον.</i>

In the Middle Voice.

1. <i>τύψομαι,</i>	<i>ἐτύψαμην.</i>		<i>τρέψομαι,</i>	<i>ἐτρέψαμην.</i>
2. <i>τυπῶμαι,</i>	<i>ἐτυπόμην.</i>		<i>τραπῶμαι,</i>	<i>ἐτράπομεν.</i>

In the Passive Voice.

1. <i>τυφθήσομαι,</i>	<i>ἐτύφθην.</i>		<i>τρεφθήσομαι,</i>	<i>ἐτρέφθην.</i>
2. <i>τυπήσομαι,</i>	<i>ἐτύπην.</i>		<i>τραπήσομαι,</i>	<i>ἐτράπην.</i>

But the First Aorist of Liquid Verbs, makes the penultima long, viz. *ε* passes into its corresponding *αι*, and a doubtful vowel is lengthened. It is the same in the Middle Voice. Thus,

<i>σέλλω,</i>	<i>mitto,</i>	<i>σελῶ,</i>	<i>ἔσειλα,</i>	<i>ἔσειλαμην.</i>
<i>τείρω,</i>	<i>tero,</i>	<i>τερῶ,</i>	<i>ἔτειρα,</i>	<i>ἔτείραμην.</i>
<i>νέμω,</i>	<i>tribuo,</i>	<i>νεμῶ,</i>	<i>ἔνειμα,</i>	<i>ἔνείμαμην.</i>
<i>τείνω,</i>	<i>tendo,</i>	<i>τενῶ,</i>	<i>ἔτεινα,</i>	<i>ἔτείναμην.</i>
<i>δέμω,</i>	<i>struo,</i>	<i>δεμῶ,</i>	<i>ἔδειμα,</i>	<i>ἔδείμαμην.</i>
<i>πείρω,</i>	<i>transadigo,</i>	<i>περῶ,</i>	<i>ἔπειρα,</i>	<i>ἔπειραμην.</i>
<i>μένω,</i>	<i>maneo,</i>	<i>μενῶ,</i>	<i>ἔμεινα,</i>	<i>ἔμειναμην.</i>

* So also certain others; as, according to Anacreon, Od. iii. *βλάπτω, lædo*, hath in the 2 Fut. Middle, *βλάσεται*, not *βλάσεται*; and so from *γίνομαι*, sum, we sometimes find *γίνισθαι*, as it should seem, for *γινέσθαι*. See Demosth. against Philip, near the beginning.

ω,	cano,	ψαλῶ,	ἔψαλα,	ἔψαλαμην.
ι,	ostendo,	φατῶ,	ἔφανα,	ἔφάναμην.
υ,	polluo,	μιαίνῶ,	ἔμιανα,	ἔμίαναμην.
,	judico,	κρίνῶ,	ἔκρινα,	ἔκρίναμην.
ω,	conspurco,	μολυνῶ,	ἔμόλυνα,	ἔμόλυναμην.

at the Attics moreover change α into η; thus,

α,	Atticè,	ἔψηλα,	ἔψηλαμην.
ι,	Atticè,	ἔφηνα,	ἔφήναμην.
α,	Atticè,	ἔμήνα,	ἔμήναμην.

IV.

through all the Voices, the Imperfect comes from Present; the Pluperfect from the Perfect. Thus,

	PRESENT.	IMPERFECT.
	τύπῳ,	ἔτυπον.
nd P.	τυπύομαι,	ἔτυπόμην.
	PERFECT.	PLUPERFECT.
	τέτυπα,	ἔτέτυπον.
	τέτυπα,	ἔτέτυπον.
	τέτυμαι,	ἔτέτυμην.

hat which is called the Paulo post Future, seems e nothing more than the First Future Middle, the rs repeated Ionicè.

OF THE CONTRACTION OF VERBS.

erbs in -άω, -έω, -όω, contract the concurring vowels, whence they are called Circumflex.

owels concur only in the Present and Imperfect s.

at all the contractions have been thoroughly consid in the General Rules already given in the Third ension.

OF THE SECOND CONJUGATION.

OF VERBS IN *-μι*.

I.

All verbs in *-μι* are formed from verbs pure in *-ω*, viz.

1. A short vowel before *ω* passes into a long one before *μι*, and a doubtful one is lengthened. Thus,

From σβίω,	comes σβήμι,	extinguo.
γνώω,	γνώμι,	scio.
φάω,*	φήμι,	dico.
πίω,	πίμι,	bibo.
κλύω,	κλύμι,	audio.
δείκνυω,	δείκνυμι,	ostendo.
ζεύγνυω,	ζεύγνυμι,	jungo.
μίγνυω,	μίγνυμι,	misceo.

2. Regular verbs in *-αω*, *-εω*, *-οω*, double also the initial consonant with *ι*. Thus,

From δάω,	comes δι-δῆμι,	vincio.
δόω,	δι-δωμι,	do.
θίω,	τί-θημι,†	pono.

3. An initial vowel prefixes *ι*; which is called an improper reduplication. Thus,

From σάω,‡	comes ἴ-σῃμι,	nosco.
ἔω,	ἴ-ημι,	eo.
ἵω,	ἴ-ημι,	mitto.

Also εάω, πλάω, prefix *ι* aspirated. Thus,

From εάω,	comes ἴ-εῃμι,	sisto,
πλάω,	ἴ-πῃμι,	volo.

* *α* in *-αω* is taken as short, and so is *ι* in *-ιω*, and *υ* in *-υω*.

† Not θίθημι. See note p. 82.

‡ From whence the very common verbal σήμα, *id quod notum est*, or *signum*.

Verbs in -μι have only three tenses proper to them; Present, Imperfect, and Second Aorist, in which -μι want the Subjunctive and Optative.

II.

The Second Aorist is formed from the Imperfect, by the reduplication.

And in the Termination, the short vowels of the Present are changed into long ones of the Aorist.

ἴσθι,	ἴσῃς,	ἴσῃ,	ἴσῃτον, &c.
ἴσῃν,	ἴσῃς,	ἴσῃ,	ἴσῃτον, &c.
Imperat.	ἴσῃθι,	ἴσῃτω,	
Imperat.	ἴσῃθι,	ἴσῃτω.	
Present Infin.	ἴσῃναι.		
Infin.	ἴσῃναι.		

so φῆμι, dico, γνῶμι, scio, βιώμι, vivo.

Three retain the short vowels, viz. τίθημι, δίδωμι; , mitto. Thus,

2.* ἦν, ἦς, ἦ, ἔτον, &c. εἶναι.

In the Imperative they have θές, δός, ἔς.† And in the Infinitive they change the short vowel into its long; from whence θείναι, δέναι, εἶναι.‡

Verbs in -μι want the Second Future, and the tenses from thence, viz. the Perfect Middle and Second Aorist Passive.

The Second Aorist Middle, grammarians have ἤμην, ἦσο, ἦτο, phon, in Hierone, c. vii. § 11, hath ἀφῆτο, which will be indicative if the passage is correct: but it may be it is to be ἀφῆτο ἔν, ὅστις ἀπαξ—

As others, likewise, from -τω; σπῆμι, sequor, φεῆμι, fero, , teneo, have στίς, φρίς, and σχίς.

Mostly expressed in favour of young scholars; but in these old Infinitive was θίμναι, δόμναι, ἱμναι; from which, by dashing out μ, and contracting, they became θῆναι, , which also the circumflex accent shews.

Nevertheless the primitive sometimes hath the Perfect Middle, , γαῶ, ἴσαα, ἴσῃς, ἴσῃναι, ἴσῃς, Atticè ἴσῃς, ἴσῃσα, ἴσῃς, , γάω, nascor, γαῶ, γίγαα, γίγαας, γίγαυῖα, γίγαας, Atticè ἴγῃσα, ἴγῃς.

III.

1. Verbs in -μι have the First Future and the Tenses formed from it, from their Primitives. Thus,

τίθῃμι, from θέω, hath θήσω, θήσομαι, &c.

δίδωμι, from δόω, hath δώσω, δώσομαι, &c.

ἵστημι, from σῴω, hath ἑίσω, ἑίσαι, ἑήσομαι, ἑήσασαι, &c.

2. There are three which have -κα for -σα of the First Aorist, viz.

τιθήμι,	θήσω,	ἔθηκα,	ἔθηκάμην.
δίδωμι,	δώσω,	ἔδωκα,	ἔδωκάμην.
ἵημι,	ῥώσω,	ἤκα,	ἤκάμην.

Verbs in -μι from -εω have -η before -κα of the Perfect: thus,

τιθήμι, from θέω, hath θήσω, τίθεικα.

ἵημι, from ῥέω, hath ῥώσω, εἵκα.

3. Verbs in -μι from -αω have -α before -κα of the Perfect; thus,

ἵστημι, from σῴω, hath ἑήσω, ἑστακα.

4. A long syllable before -κα passes into a short one before -θήσομαι: thus,

δέδωκα,	δοθήσομαι,	δίδωμαι.
εἵκα,	εἰθήτομαι.	
τίθεικα,	τεθήσομαι.*	

5. -η before -κα returns before -μαι; thus,

εἵκα,	εἰθήσεται,†	εἴμαι.
τίθεικα,	τεθήσεται,	τίθειμαι.

6. The Perfect Passive inflects all its modes by the terminations of the Imperfect; thus,

τίθειμαι, τιθεῖσθαι, τιθείμεν, τίθεισθε, τεθῆσθαι, τιθείμενος.

* Not διθήσομαι. See the note, p. 82.

† And in Aor. I, εἶθην: thus, παρήθη, Iliad. ψ. 868, and ἀράτησαν, according to Xenoph. Hellen. V. c. 4, § 23.

7. The Primitive redoubled is often used in the Imperfect Active : thus,

τιθέω,	ἐτίθειον,	ἐτίθειες,	ἐτίθει, &c.
contracted	ἐτίθουν,	ἐτίθειες,	ἐτίθει, &c.

OF THE CHANGE OF THE PRESENT TENSE.

In the most ancient verbs among the Greeks, many underwent formerly a variety of changes ; from which a new form of the Present tense arose.

The Primitive of the Present tense of many verbs falling into disuse, a new Present tense obtained in its stead, and an Imperfect tense from the new Present.

Yet the other tenses, for the most part, remained ; formed from the primitive of the old Present.

The new Present tense of this kind is formed either from the Present or Future of the primitive verb.

I.

FROM THE PRESENT ;

In five principal ways ; viz.

By EPENTHESIS, (or insertion of letters,) SYNCOPE, (or contraction of letters,) REDUPLICATION, (or repetition of letters,) METATHESIS, (or transposition of letters,) and APHÆRESIS, (or cutting off the initial letter or letters.) These modes of variation were used either singly, or two or more were continued.

I. By EPENTHESIS.

1. ε is inserted before ω. Thus,

From the obsolete verb δόω, is formed δοίω, videor, ἰδοῦσθαι, contracted ἰδοῦν. Nevertheless the other tenses formed from δόω, remain δόξω, δίδωχα, δαχθήσομαι, δέδοσμαι, &c.

From the old verb σύγω, arises συίω, odi ; ἰσύγειν, contracted ἰσύγει ; but σύξω, ἰσύξα, &c. formed from σύγω, remain * * * * *

End of Dr. Moor's Elements.

CONTINUED, BY GREVILLE EWING.

2. By inserting *ν* before *ω* ; as, from

τιω, honoro,	comes	τινω,	Imp. ετινον,	Fut. I. τισω.
φθιω, corrumpo,		φθινω,	εφθινον,	φθισω.
δυνω, mergo,		δυνω,	εδυνισι,	δυσω.*
ιδρυω, statuo,		ιδρυω,	ιδρυισι,	ιδρυσω.

3. By inserting *νν* before *ω* in Mute or Liquid Verbs, *ννν* in Pure Verbs : thus, from

αγω, frango,	comes	αγννω,	Fut. I. αξω.
ζευγω, copulo,		ζευννω,	ζευξω.
μιγω, misceo,		μιννω,	μιξω.
πηγω,† figo,		πηννω,	πηξω.
πληγω,† percutio,		πληννω,	πληξω.
ρηγω,† frango,		ρηννω,	ρηξω.
φραγω,† sepio,		φραννω,	φραξω.
δεικω, ostendo,		δεικννω,	δειξω.
θορω, salio,		θορννω,	θορῶ.
ορω, excito,		ορννω,	ορῶ.
κεραω, misceo,		κεραννω,	κερασω.
κρεμαω, pendeo,		κρεμαννω,	κρεμασσω.
ειω, induo,		ειννω,	εισω.
ζειω, ferveo,		ζειννω,	ζεισω.
κορειω, verro,		κορειννω,	κορεισω.
σβειω, extinguo,		σβειννω,	σβεισω.
τιω, luo,		τιννω,	τισω.‡

* From *δυν* is formed *δυμι* of the Second Conjugation in *μι*, whence the Imp. *εδυν*.

† *Πηγω*, *πληγω*, *ρηγω*, and *φραγω*, have each, likewise, another Present tense terminated in *σσω* ; *πησσω*, *πλησσω*, *ρησσω*, and *φρασσω* frequently occur.

‡ Verbs in *ννν* or *νννω*, have generally, likewise, a Present and Imperfect of the Second Conjugation in *μι* ; thus we find both *αγννω* and *αγνυμι*, *δεικννω* and *δεικνυμι*, *κεραννω* and *κεραννυμι*.

Primitives in *ω* change *ο* into *ω* before *νν* ; as,

ζωω, cingo,	makes ζωννυω,	Fut. I. ζωσω.
ρωω, confirmo,	ρωννυω,	ρωσω.
σρωω, sterno,	σρωννυω,	σρωσω.
χωω, aggerem educo,	χωννυω,	χωσω.
ορωω, juro, forms ορννυω or ορννυμι,	Fut. I. ορωσω.	
κτεινω, interficio, forms κτιννυω or κτιννυμι,	Fut. I. κτεινῶ.	

4. By inserting *ει* before *ω* ; as, from

ερω or ερωω, dico,	is formed ερεινω,	Fut. I. ερησω.
αλω or αλευω, vito,	αλεινω,	αλευσω.

5. By inserting *υν* before *ω*, in

ελαυνω, agito, is formed from ελαω, whence Fut. I. ελασω.

II. SYNCOPE, or Contraction of Letters.

1. In Pure Verbs, by throwing out the characteristic vowel ; thus, from

θελω, volo,	comes θελω,	Fut. I. θελῃσω.
οζω, oleo,	οζω,	οζῃσω.
μελλω, futurus sum,	μελλω,	μελλῃσω.
αυξω, augeo,	αυξω,	αυξῃσω.
οδαξω, mordeo,	οδαξω,	οδαξῃσω.
εψω, coquo,	εψω,	εψῃσω.
βηλεομαι, volo,	βηλομαι,	βηλησομαι.
μαχεομαι, pugno,	μαχομαι,	μαχησομαι,
		or μαχεςομαι.
δεομαι, oro,	δεομαι,	δητομαι.
οιομαι, opinor,	οιομαι or οιμαι,	οιησομαι.

2. In Verbs not pure, by throwing out the vowel or diphthong preceding the characteristic : thus, from

εγχεω, excito, is formed εγγω, and Pres. Mid. εγχομαι.	
πεφοιω, occido,	πεφνω.

In οφειλω, debeo, these two modes of contraction are sometimes united ; first by throwing out *ει* before *λ*, we

have *οφλειω*; then by throwing out *ι* before *ω*, *οφλαφ*. The tenses are most commonly formed from *οφειλειω*, sometimes from *οφλειω*.

3. By throwing out *ν* before *ζ* in the three following.

λινζω, sono,	making in the present	λίζω, I λινξω,	λελιγγα,
κλανζω, clango,*		κλαζω, I κλαγξω,	κεκλανγγα.
πλανζω, amoveo,		πλαζω, I πλαγξω,	πεπλαγγα.

III. REDUPLICATION, or Repetition of Letters.

1. In Verbs beginning with a Vowel, by doubling the initial syllable; as, from

αγω, frango, comes	αγαγω,	Imp. ηγαγον,	Fut. I. αξω.
αχω, doleo,	ακαχισω,	ηκαχισω,	αχχισω.
ορω, excito,	ορορω,	seldom used.	ορω.†

2. In Verbs beginning with a Consonant, by doubling the initial letter with *ι*: thus, from

δεω, ligo,	is formed διδεω,	Fut. I. δησω or δισω.
πραω, uiro,	πιπραω,	πηρω.
θεω, pono,	τιθεω,	θησω.

In this reduplication, *μ* was sometimes inserted before *π*, for the sake of a more agreeable sound; as from *πλειω*, impleo, *πιμπλειω* or *πιπλειω*.

* The *ν* is also thrown out in the Second Future of *κλανζω* and the tenses formed from it, as, *κλαγω*, *κεικλαγα*; from its derivatives however, the *ν* appears anciently to have been retained in these tenses.

† This mode of reduplication is occasionally used in the Perfect likewise, as, *αγηχα* for *ηχα*; and sometimes it is used in the Perfect and Aorist, though not in the Present, as, *αγηρω*, Perf. *ηγηρεκα* or *αγηγικεκα*; *ολειω*, Perf. *ωλεικα* and *ολωλεικα*, Aor. I. *ωλεα* and *ολωλεα*; *σεινω*, I agitate, Perf. Mid. *σεισυμαι*, by transposition *ισσυμαι*; *μειρω*, I divide, Perf. Mid. *μειμορα*, by transposition *ιμμορα*.

3. In a few verbs, *i* only was prefixed; which was termed an improper reduplication; as from

σταω, sto,	is formed	ισταω,	Fut. I. σήσω.
ίω, mitto,		ίεω,	ήσω.
πταω, volo,		ίπταω,	πτήσω.

Most of the verbs, in which the two last modes of reduplication take place, are more commonly inflected of the Second Conjugation in *μι*; as,

δραω, fugio,	forming by redupli- cation,	διδραω,	generally used	διδρῃμι.
πλεω, impleo,		πιπλεω,		πιπλήμι or πιμπλήμι
θειω, pono,		τιθειω,		τιθημι.
ίω, mitto,		ίίω,		ίημι.
ίω, eo,		ίίω,		ίημι.
πρᾶω, uro,		πιπρᾶω,		πιπρημι.
σᾶω, scio,		ίσᾶω,		ίσημι.
δᾶω, do.		διδᾶω,		διδᾶμι.

IV. METATHESIS, or Transposition of Letters.

This mode of variation in the Present occurs but rarely; in a few verbs, however, it is to be met with: as from the primitive

δρεκω, video,	is formed	δερεκω,	Aor. I. εδρεκαον.
πρεθω, perdo,		περεθω,	επραθον.*

V. APHÆRESIS, or Cutting off Initial Letters.

This likewise occurs very rarely; the following however are examples.

From *εβελω*, volo, is formed *βελω*, } by cutting off the ini-
ερεω, dico, } tial *ε*.

* Many of the tenses from *πρεθω*, are also in use.

II.

FROM THE FUTURE OF THE PRIMITIVE
BY EPENTHESIS ONLY.

I. From the FIRST FUTURE.

1. In primitive verbs *future*, by inserting *κ* before *ω*, thus forming a new Present terminating in *σκω*: thus, from

αἰδέω, *augreo*,
αἰεῖω, *placeo*,
βίω, *vivo*,*
βρῶω, *comedo*,*
γηράω, *senesco*,*
ἡβᾶω, *adoleasco*,
ἰλᾶω, *propitius sum*,
μέθυω, *ebrius sum*,

of which the Fut. I.
was

αἰδέσσκω,
αἰεῖσσκω,
βίωσσκω,
βρῶσσκω,
γηράσσκω,
ἡβᾶσσκω, ori-
ginally,
ἰλᾶσσκω,
μέθυσσκω,

is formed the new Pre-
sent in common use,

αἰδέσκει,
αἰεῖσκει,
βίωσκει,
βρῶσκει,
γηράσκει,
ἡβᾶσκει,
ἰλᾶσκει,
μέθυσκει,

the tenses regularly
formed from

αἰῶω, *capio*,
εὐρεῖω, *invenio*,
μολίεω, *venio*,
ρῦεω, *fluo*,
σερεῖω, *pivo*,
τέλειω, *perficio*,

of which the
Fut. I. was

αἰῶσσκω,
εὐρεῖσσκω,
μολίεσσκω,
ρῦεσσκω,
σερεῖσσκω,
τέλεισσκω,

is formed the
new Present

αἰῶσκει,
εὐρεῖσκει,
μολίεσκει,
ρῦεσκει,
σερεῖσκει,
τέλεισκει,

the tenses re-
gularly derived
from

αἰῶω,
εὐρεῖω,
μολίεω,
ρῦεω,
σερεῖω,
τέλειω.

In a few verbs, *η* or *ω* of the primitive was changed into *ι* before *σκω*; as, from

* *βίω*, *βρῶω*, *γηράω*, and *αἰῶω*, are also sometimes inflected as of the second conjugation in *μι*; as from *βίωμι*, Aor. II. *ἔβιον*, from *βρῶμι*, Aor. II. *ἔβρων*, from *γηράμι*, Aor. II. *ἐγήραν*, from *αἰῶμι*, Aor. II. *ἔλῶν* or *ἐαλῶν*.

2. In verbs not pure by changing ξ into σκ. From the obsolete

αλυσσω, anxius sum,	} of which the	Fut. I. was	{ αλυξω, διδάξω, θνηξω,
διδασσω, or διδάχω, doceo,			
θνησκω, morior,	} the tenses from the pri-	mitive as Fut. I.	{ αλυξω. διδάξω. θνηξω.
is formed αλυσσω,			
διδασσω,*			

II. From the SECOND FUTURE.

By dropping the circumflex accent, and inserting αν or αιν before ω: thus, from

ἀμαρτεω, aberro,	was	ἀμαρτεῶ,	ἀμαρτανω,	ἀμαρτησω.
αυξέω, augeo,		αυξῶ,	αυξανω,	αυξησω.
βασω, eo,		βῶ,	βαινω,	βησω.†
βλαστέω, germino,		βλαστῶ,	βλαστανω,	βλαστησω.
δαρθεω, dormio,		δαρθῶ,	δαρθανω,	δαρθησω.
εριδέω, contendo,		εριδῶ,	εριδαινω,	εριδησω.‡
ερυθέω, rubefacio,		ερυθῶ,	ερυθαινω,	ερυθησω.‡
εχθρομαι, inimicus		εχθρωμαι,	εχθρομαι,	εχθησονται.
sum,				
ιζέω, sedere facio,		ιζῶ,	ιζανω,	ιζησω.
κίχέω, invenio,		κίχῶ,	κίχανω,	κίχησω.

When the Primitive was a Verb not pure, the new Present always terminated in ανω, not αινω.

In many Verbs of this class, when the characteristic of the Second Future Primitive was a mute consonant, υ was inserted before it in the new Present, for the sake of a more agreeable sound: thus, there was formed from

αδέω, placeo,	Fut. II. αδῶ,	the new Present	ανδανω.
λήθω, lateo,	λαθῶ,		λανθανω.
πυθω, quæro,	πυθῶ,		πυθανω.

* For the formation of the other tenses of θνησκω, see among the variations arising from two or more of the simple modes combined.

† From βασω comes also βημι, whence the Aor. II. εβην.

‡ Εριδαινώ, ερυθαινω, and indeed most verbs in αινω, are likewise conjugated regularly as liquid verbs; εριδαινω, Fut. I. εριδανω, Per. ηριδαγχα, &c.

So also, from

λείπω, linquo,	Fut. II. λῑπῶ,	was formed	λῑμπῶμαι.*
τεύχω, fabrico,	τυχῶ,		τυγχῶμαι.*
ληβω, capio,	λαβῶ,		λαμβῶμαι.*
ληχω, sortior,	λαχῶ,		λαγχῶμαι.*

In one verb, *ολεω*, *λυ* was inserted before *ω*; thus, *ολεω*, perdo, Fut. II. *ολῶ*, new Present *ολλυω*, or of the second conjugation *ολλυμι*; the tenses from *ολεω*.

In the following verbs, two or more of these modes of variation were combined to form the new Present.

Reduplication of the Present and Epenthesis of the First Future, in

γινω, cognosco, *δραω*, fugio, *μναω*, memoro, *πραω*, vendo, *τραω*, vulnero, changed, first by reduplication into *γιγινοω*, *διδραω*, *μιμναω*, *πιπραω*, *τιτραω*; then by inserting *κ* before *ω* of the Fut. I. into the Present now in use, viz. *γιγινωσκα*,† *διδρασκα*, *μιμησκα*, *πιπρασκα*, *τιτρασκα*. The tenses are formed from the primitives, as *γνωσα*, *δρασα*, &c.

Reduplication and Syncope of the Present, in

μιμνω, maneo, formed from *μενω*, changed by reduplication into *μιμενω*, then by syncope into *μιμνω*, the tenses from the Primitive *μενω*, as Fut. I. *μενῶ*.

Epenthesis of the Fut. II. and Syncope of the Present, in

δαμνω, domo, formed from *δαμνω*, changed, first by epenthesis of the Fut. II. into *δαμανω*, then by syncope into

* The learner will always bear in mind, that the Greeks, to avoid a harsh sound when *ν* came before *β*, *π*, or *φ*, always changed it into *μ*, and when before *γ*, *κ*, or *χ*, into *γ*.

† From *γινω* is also formed *γινωμι*, whence in the Aor. II. *ιγνω*, Imper. *γινωθι*.

δαμνω, the tenses from the primitive *δαμνω*, as Fut. I. *δαμιασω*.

ταμνω, seco, formed from *τεμνω*, changed, first by epenthesis of the Fut. II. into *ταμεινω*, then by syncope into *ταμνω*, the tenses from the primitive *τεμνω*, as Fut. I. *τεμῶ*.

Aphæresis and Metathesis of the Present, in

εχω, habeo, formed from *σχω* or *ισχω*, first by cutting off the initial letter or syllable, making *χω*, then by transposition of letters *εχω*. The tenses are mostly formed from *σχω*, as *σχησω* and *εσχηκα*, &c. but it has likewise in the Fut. *εξω*, Aor. II. *ειχον*, &c.

Reduplication, Metathesis, and Syncope, in

τικτω, pario, formed from *τεκω*, first by reduplication, making *τιτεκω*; then by metathesis, *τικετω*: lastly by syncope, *τικτω*; the tenses are formed from *τεκω*, as *τεξω*, *τετεχα*, &c.

Epenthesis of the Future, Syncope and Epenthesis of the Present, in

ικνεω or *ικνεομαι*, venio, formed from *ικω*; first by epenthesis of the Future, forming *ικανω*; then by syncope, *ικνω*; lastly by epenthesis of the Present, *ικνεω*; the tenses from the primitive *ικω*, viz. Fut. I. *ιξομαι*, Per. *ιγμαi*.

υπισχνεω, or *υπισχνεομαι*, polliceor; formed from *υποσχω*; first by reduplication of the Present, forming *υπιτχω*; (the *ο* in the preposition *υπο* being cut off before *ι*;) next by epenthesis of the Future, *υπισχανω*; then by syncope, *υπισχνω*; lastly by epenthesis of the Present, *υπισχνεω*; in the Middle Voice, *υπισχνεομαι*; the tenses from the primitive, *υποσχω*; as, Fut. I. Mid. *υποσχησομαι*, Per. Pass. *υπισχημαι*.

The formation of these Cognates from the radical Verb, was generally in a mode either the same or nearly similar to one or other of those already pointed out for the variations of the Present and Imperfect. The tenses of each were regularly formed from their proper Present.

As the number of the verbs occurring in the New Testament, and the more common Greek writers, with tenses thus formed from Cognates, is not great; it will be the best way of explaining them, to mention each separately with the formation of the principal tenses.

Γίνομαι or **γίγνομαι**, sum, fio, nascor, Imp. **εγίνομην**, (formed from **γενω**; first by reduplication made **γίγνεω**; then by syncope, **γίγγω**, Mid. **γίγνομαι**;) from **γενω**, forms in the Fut. II. **γενῶ**, Aor. Mid. **εγενομην**, Per. Mid. **γεγονα**; from **γενεω**, (by epenthesis from **γενω**), Fut. I. **γενησῶ**, Fut. I. Pass. **γενηθῆσομαι**, Per. **γεγενεμαι**; from **γενω**, (by epenthesis and contraction from **γενω**), Aor. I. Mid. **εγεναμην**.

Δαιω, divideo, epulum præbeo, Imp. **ιδαιον**, Fut. I. **δαισω**, has the Cognates **δαζω** and **δαιζω**; from **δαζω**, it forms the Fut. I. **δασω**, Per. **δεδακα**; and from **δαιζω**, Fut. I. **δαισω** or **δαιζω**, Per. Pass. **δεδαιγμαι**.

Δειδω, timeo, has the Cognates **δειω**, **διω**, and **δοιω**; from **διω**, it forms the Per. Mid. **διδια**; and from **δοιω**, the Per. Act. **δεδοικα**; the first person plural of which, instead of **δεδοικαμεν**, is often read **διδουγμεν**.

Εθω, consuesco, from the Cognate **εθιζω**, (formed by inserting **ιζ** before **ω**;) has the Fut. I. **εθισω**, Per. **εθικα**, &c. but it has also regularly from **εθω**, the Per. Mid. **ωθα**; instead of which the Attic form **ειωθα** is most commonly used.

Θνησκω, morior, (formed from the primitive **θναω**, by inserting **κ** in Fut. I.) has from **θνησσω**, the Fut. I. **θνηξω**; but from **θναω**, the Per. Act. **τεθνηκα**, and Per. Mid. **τεθναα**; from the Cognate **θανω**, (formed by metathesis from **θναω**;) it has the Fut. II. **θανῶ**, Aor. II. **εθανον**; from the Cognate **τεθνημι**, it has the Pres. Optat. **τεθναιην**, Imperat. **τεθναθι**, and Part. **τεθνας**.

118 *Irregularities from Verbs of the same signification.*

Παύω, *patio*, Imp. **ἐπαύχον**, has the Cognates **πίθω** or **πειθω**, **πένθω**, and **παθείω**. From **πίθω**, it forms the 1st Fut. Mid. **πεισομαι**, by contraction **πεισομαι**; from **πένθω**, the Perf. Mid. **πέπονθα**; and from **παθείω**, the Perf. Act. **πεπαθήκα**, Per. Pass. **πεπαθηναι**, &c.

Πέτομαι, *volo*, Imp. **ἐπετομην**, has the Cognates **πταομαι** and **πταμαι**; in the active voice, **πταω** and **πτημι**; these by syncope were changed into **πταω** and **πτημι**; by reduplication made **ίπταω** and **ίπτημι**; from which last is formed the Aor. II. Act. **έπτην**, Pres. Mid. **ίπταμαι**, Aor. II. Mid. **έπταμην**. From **πταω**, it has the Fut. I. Act. **πτησω**, Per. **πέπτηκα**, &c.

Πίνω, *bibo*, Imp. **ἐπίνον**, (formed by epenthesis of *ν* from the primitive **πίω**, which had for its Cognate, **πόω**), has from **πίω**, the Aor. II. Act. **έπιον**, and Fut. I. Mid. **πινομαι**; and from **πόω**, the Fut. I. Act. **πόσω**, Per. **πέπωκα**, Fut. I. Pass. **ποθήσομαι**, Per. **πέπωμαι** or **πέπομαι**. From **πόω** too comes **πομι**, whence the Imp. **πόθι**.

Πίπτω, *cado*, Imp. **επιπτον**, (formed from either of the two Cognates, **πίτω** or **πτω**; first by reduplication, making **πιπίτω** and **πιπτω**; and then by syncope or contraction **πιπτω**), from **πίτω**, has the Fut. II. **πίσω**, Aor. I. **έπεσα**; from **πτω**, Fut. I. **πτώω**, Per. **πέπτωκα**. From the Cognate **πίσειω**, it has the Aor. II. **έπισεν**, and Fut. II. Mid. **πέσουμαι**.

Ρίξω, *facio*, has in the Fut. I. **ρήξω**, by metathesis **ερέξω**, in the Per. Mid. **ερεργα**, by metathesis **εοργα**; in the Pres. the Cognate, **εῖδω**, Imp. **ηῖδον**, are sometimes in use.

IRREGULARITIES ARISING FROM THE ADOPTION OF
TENSES OF DIFFERENT FORMS BUT OF THE SAME
SIGNIFICATION.

It sometimes happened, that in Greek two or more verbs totally different in form, were used to express the same things, as, **αγορεύω** and **εἰπῶ**, I say, **τρέχω** and **δράμω**, I run. When one of these verbs was found to be defective, that is, when some of the tenses that should

have been formed from it, were found not to be in use, grammarians, in laying down rules for the language, supplied their place by stating, as belonging to one defective verb, the tenses formed from another synonymous one. Though this does not properly constitute an irregularity in the language itself, but only in the manner in which it has been analysed, yet, as in all lexicons and grammars, these borrowed tenses are uniformly stated as belonging to the verb, it is necessary to mention such as have had tenses of this kind adapted to them. These are chiefly the following.

Αἰρέω, capio, (Fut. 1. *αἰρήσω*, Per. *ἤρηναι*), from the obsolete verb *ἔλω*, has the Fut. 2. *ἔλω*, Aor. 2. *εἶλον*, &c.

Ἐπώ, dico, (in Aor. 1. *εἶπα*, Aor. 2. *εἶπον*,*) has from *ρεώ*, Fut. 1. *ρησω*, Per. *εἰρηκα*, Aor. 1. Pass. *εἰρηθην* and *εἰρηθην*, Per. *εἰρημαι* and *εἰρημαι*.

Ἐρχομαι, venio, (Imp. *ἔρχομαι*), from the obsolete *ελευθώ*, has the Fut. 1, Mid. *ελευτομαι*, Per. Mid. *ἤλυθα*, sometimes by reduplication made *ἐλήλυθα*, Aor. 2. *ἤλυθον*, by syncope, *ἤλθον*.

Ἔσθιω, edo, (Fut. 1. *ἐσθίσω*, Per. *ἠσθίκα*), has from the obsolete *ἐδω*, Fut. 2. Mid. *ἐδωμαι* or *ἐδομαι*, and from its Cognate *ἐδεω*, Fut. 1. *ἐδεσσω*, Per. *ἠδεκα*; by metathesis *ἐδεκα*, (sometimes made *ἐδεδεκα*;) from the Cognate *ἐδοω*, it has Fut. 1. *ἐδοσσω*, Per. *ἠδεκα*, (made sometimes *ἐδεδεκα*;) from *φαγώ*, it makes the Aor. 2. *ἐφαγον*, Fut. 2. Mid. *φαγομαι* or *φαγοῦμαι*.

Τρέχω, curro, (Fut. 1. *θρέξω*), from the obsolete verb *δρέμω*, has the Fut. 2. *δράμω*, Per. Mid. *δεδραμα*, and from its Cognate *δραμίσω*, has the Per. *δεδραμηκα*.

Φερώ, fero, (Imp. *φέρειν*), from the obsolete verb, *οἶω*, has Fut. 1. *οἶσω*, Fut. 1. Mid. *οἶσομαι*, Fut. 1. Pass. *οἶθησομαι*, Aor. 1. Pass. *ᾔθην*. From *ενεγκώ*, it has the Aor. 1. Act. *ἠνεγκα*, and Aor. 1. Mid. *ἠνεγκαμην*, sometimes made *ἠνεκα* and *ἠνεκαμην*. From *ενεχω*, it has the Fut. 1. Pass. *ενεχθησομαι*, Aor. 1. Pass. *ἠνεχθην*, and Per. Mid. *ἠνοχα*, by reduplication made *ἐνηνοχα*. From

* *εἶπα* and *εἶπον* retain the augment in all the moods.

φειω, (formed by metathesis from *φεω*,) it has the Fut. 1. *φεισω*, Aor. 1. *εφεισα*; and from *φειμι*, the Imperat. *φεις*.

To these irregular verbs it has been usual with grammarians to add Defective and Poetical Verbs, Inceptives, Desideratives, &c. which have generally only the the Present and Imperfect tenses, and are formed from other verbs by slight changes in the characteristic, or by reduplication of the initial letters. As in general, however, verbs of this description, either rarely occur in prose writers, or if they do have the structure of the tenses, so far as they go, entirely regular, and their Presents are to be found in almost every lexicon, it is unnecessary to enter into any particular investigation of them.

OF THE PARTICIPLE.

The Participle is so called because it partakes at once of the nature of a noun and a verb.

Participles are a particular kind of adjectives, derived immediately from verbs, expressing the attribute or action of the verb with time, but without any affirmation. The verb and the adjective noun so far agree, that both of them express an attribute or property of a person or thing; but they differ in this, that in the adjective the attribute, and nothing more, is expressed; in the verb, besides the attribute or action, there is implied an affirmation concerning it, and a time to which that affirmation relates. The participle, like the adjective, expresses a property or attribute, and like the verb expresses a time to which it relates,* but it carries with it no af-

* This holds strictly true in Greek, and in some other languages; but in English it does not so exactly take place; for in English there are properly only two participles, an Active, (striking,) and a Passive, (struck,) which may be applied indiscriminately to time past, present, or future. It is true the active participle carries something of an idea of *present* time, and the passive an idea of *past* time, but these are rather vaguely denoted. In fact, the participle in English approaches much nearer the nature of an adjective noun, than it does in Greek.

firmation. Thus, when it is said, ὁ ἀνὴρ τυπτεῖ, the man strikes, striking is the attribute or action ascribed to the man, the present time is marked, and an affirmation is included, that this property or action of striking belongs at this time to the man ; but when we say only ἀνὴρ τυπτῶν, a man striking, striking is properly only an adjective, denoting an attribute of the man, with the time expressed in which we signify that this property or action is to be understood as belonging to him.

As the participle implies time, it has accordingly in Greek, like the verb, the variations of present, past, and future, and as it expresses the attribute or action of the verb, it has likewise the variations of active and passive in all languages, and in Greek, of active, middle, and passive.

From the scantiness of participles in English, it is impossible to translate most of the Greek participles correctly, without using a circumlocution.

The following are the participles of the Greek verb.

ACTIVE.

- Pres. τυπτεῖν, in the act of striking.
 Past. τυπται, striking formerly.
 τυψας, } having struck at any past time, indefi-
 τυπων, } nitely.
 τετυπως, having done striking now.
 τετυπως, having done striking then.
 Fut. τυψῶν, } about to strike.
 τυπῶν,

MIDDLE.

- Pres. τυπτομενος, in the act of striking myself.
 Past. τυπτομενος, striking myself formerly.
 τυψαμενος, } having struck myself formerly.
 τυπομενος,
 τετυπως, having done striking myself now.
 τετυπως, having done striking myself then.
 Fut. τυψομενος, } about to strike myself.
 τυποῦμενος,

PASSIVE.

- Pres. τυπτομενος, in striking by another.

- Past. *τυπτομενος*, in striking by another formerly.
τυφθεις, } struck.
τυπεις, }
τετυμμενος, having been struck now.
τετυμμενος, having been struck then.
- Fut. *τυφθητομενος*, } about to be struck.
τυπησομενος, }

Examples of all the participles, with the manner of their formation and of their inflection, have been given under the verb.

OF THE ADVERB.

The Adverb is a part of speech, *added*, as it were, to other words, verbs, adjectives, &c. to express some modification or circumstance of a quality, an action, or an affirmation.

Qualities may be possessed to a greater or less extent; actions may be performed with different degrees of frequency, vigour, and skill; affirmations may be made in an absolute or conditional, a doubtful or a positive form; to almost all objects belong the relations of time and place; and in most a certain arrangement either does or may subsist, which it is necessary to have in view when they are the subjects of contemplation. All these, and other similar circumstances or modifications of things, are expressed by Adverbs, which are merely an abridged mode of speech, to denote by one word what might by a circumlocution be resolved into two or more; "exceedingly," for instance, is the same as "in a high degree;" "here," the same as "in this place;" "thus," the same as "in this manner." Adverbs may therefore be regarded as less necessary, and introduced later into use, than many other classes of words. Accordingly we find that they are all either immediately or remotely derived from words previously established in the language. Most commonly they are derived from adjectives or participles, not unfrequently from nouns, sometimes from pronouns, and in a few instances from verbs.

As adverbs are all indeclinable, admitting of no change by flexion of any kind, and as all of them are to be found

in their proper places in every lexicon, it is unnecessary to give any list of them. The following general remarks however may facilitate the knowledge of this part of speech to the learner.

In Greek, adverbs of quality commonly terminate in *ως*, and are derived from the genitive plural of the corresponding adjective, by changing *ν* into *ς*; as from *οξεων*, genitive plural of *οξυς*, sharp, comes *οξεως*, sharply; from *αληθων*, genitive plural of *αληθης*, true, comes *αληθως*, truly.

Adverbs of time are frequently formed by adding *τε* to the primitive word; as from *ο*, which, is formed *οτε*, at which time, when; *το*, the, *τοτε*, at the time, then.

Adverbs denoting number generally have their termination in *ακις*, which is equivalent to our English word times; as, *πολλακις*, many times, often, from *πολυς*, many; *οσακις*, how many times, how often, from *οςος*, how great; *πεντακις*, five times, from *πεντε*, five.

Adverbs denoting distribution or arrangement, end in *δον*; as *ιλιδον*, troop by troop, from *ιλη*, a troop; *κλιμακιδον*, step by step, from *κλιμαξ*, a step; *αγγελιδον*, flock by flock, from *αγελη*, a flock.

The other terminations of adverbs are too numerous to be reduced to general rules, but must be learned by use.

Some adverbs admit of degrees of comparison; or to speak more properly, there are adverbs derived from adjectives in each of these degrees; as from *σοφος*, wise, comes *σοφως*, wisely; from *σοφωτερος*, wiser, *σοφωτερως*, more wisely; from *σοφωτατος*, wisest, *σοφωτατως*, most wisely.

If the positive adverb ends in *ω*, so do the comparative and superlative; as, *ανω*, upwards, comparative *ανωτερω*, superlative *ανωτατω*.

ADVERBIAL PARTICLES.

Besides those adverbs which are used by themselves, there is a species of words, termed Adverbial Particles, which are used only in composition, and either prefixed or added to other words to modify their signification.

Adverbial Particles.

Adverbial particles *prefixed* to words, are the fol-

α ; used in three different senses : 1st, in a privative or negative sense ; e. g. *αχαρις*, unthankful, from *α* prefixed to *χαρις*, thanks ; *αφθιτος*, incorruptible, from *α* prefixed to *φθιτος*, corruptible : 2d, In an augmentative or increased sense ; as, *αξυλος*, full of wood, from *α* prefixed to *ξυλον*, wood ; *ατεινης*, full stretched, from *α* prefixed to *τεινω*, I stretch : 3d, In a collective sense ; as, *απαντες*, all together, from *α* prefixed to *παντες*, all.*

αρι, *ερι*, *βοϋ*, *βεῖ*, *δα*, *ζα*, *λα*, *λι*. These increase the signification of the word to which they are prefixed ; as, *δηλος*, manifest, *αριδηλος*, very manifest, &c.

νη and *νε*. These are always privative or negative ; as, *νηπιος*, an infant, from *νη* and *επω*, I speak.

ευ and *δυσ* : *ευ*, always used in a good sense, as denoting kindness, pleasure, or facility ; *δυσ*, in a bad sense, signifying hardship, difficulty, or pain ; as, *ευμενης*, benevolent or kind, *δυσμενης*, malevolent, from *μενος* compounded with *ευ* or *δυσ* ; *ευαλωτος*, easy to be taken, *δυσαλωτος*, hard to be taken.

Particles *added to the end* of words, are the following.

δε, *σε*, *ζε*, denoting *to* a place, answering to the English termination *ward* ; *ερανονδε*, to heaven, heavenward ; *οικαδε*, homeward ; *εκεινσε*, to that place, thitherward ; *χαμαζε*, to the earth, earthward.

θι, *σι*, *οι*, *χου*, *χη*, signifying *in* a place, as, *ερανοθι*, in heaven ; *οικοι*, at home ; *Αθηνησι*, in Athens ; *πανταχυ*, and *πανταχη*, in every place, every where.

θεν and *θε*, denoting *from* a place, as *ουρανοθε* or *ερανοθεν*, from heaven.

γε, added to a noun or pronoun, to render it *emphatical*, as *εγωγε*, I for my part, *ογε*, he for his part.

* *α* is sometimes also redundant, making no change in the meaning of the word to which it is prefixed.

INTERJECTIONS.

Under adverbs in Greek, are reckoned those words or sounds which are *thrown in*, (interjected,) in a discourse, to express some sudden passion or emotion, as joy, grief, wonder, hope, fear, &c. These in every language are few in number; the chief of them in Greek are, *ω*, *ω*, ho! marking exultation; *ω*, *ω*, Oh! denoting grief; *αι*, *οιμοι*, alas! *εα*, O brave! *ευγε*, well done! *φεν*, O fy! *βαβαι*, *παπαι*, *αιβοι*, O strange! *ω*, ha! marking derision; *α*, *α*, ha! ha! expressions of laughter,

OF THE CONJUNCTION.

The Conjunction is that part of speech which expresses such a connection subsisting between two or more sentences, that each, though complete in itself, unites with the others to form one entire sentence of the whole; as, "he went out, *and* I followed;" "we did it *that* you might be safe." Like other indeclinable parts of speech, Conjunctions appear to have been originally parts of verbs or nouns, appropriated by common use to denote particular modes of connection, till from this constant application, they came to be considered as forming a separate part of speech.

Objects are commonly brought together or conjoined in one of three ways; 1st, as *united* in the same action or event; 2d, as *compared* and *distinguished*, for the selection of one or more out of a greater number; 3d, as *dependent* upon, or *derived* from one another. Conjunctions, therefore, being words which express the connection of ideas, are properly divided into three corresponding classes: Copulative, Comparative or Adversative, (termed disjunctive,) and Conditional.

The principal Conjunctions in Greek are the following.

1. Copulative.

και,
τε,
ηδε, } and

προσδε,
προσυγε, } besides.
ετι, moreover,
πις, to wit,

2. Comparative or Adversative.

η, or.	μεν, on the one hand.
ειτε,	δε, on the other hand.
εαντε,	μαλλον η, rather than.
ηπερ,	αλλα,
ηπου,	αταρ,
πλην, except.	ομως, yet.
	} but.

3. Consecutive and Conditional.

ει,	αρα,
εαν,	αρ,
αν,	ρα,
αν, prefixed to verbs to denote a wish or desire.	ινα, that, to the end that.
γαρ, for.	ως, that.
οις, wherefore.	ωστε, so that.
εν, therefore.	επει, since.
οτι, since.	ειμη, unless.
	τοιουν,
	τοιγαρ,
	} wherefore.

All the Conjunctions, with their proper explanations, will be found in their proper places in the Lexicon; the manner in which they are united with verbs or nouns, is explained in the Syntax of this part of speech.

OF PREPOSITIONS.

Prepositions are words commonly *put before* nouns or pronouns, to express the relation of one object to another, in respect of place, time, possession, interchange, or mutual action.

Prepositions originally denoted the relation of *place* only; but by degrees their signification was extended to express the other relations also.

Prepositions in Greek are eighteen in number, and always require to be joined with some particular case of the noun to which they refer.

Four require the Genitive.

αντι,	} set against.
	} instead of, in return for.
απο,	from.



εκ, out of.

πρὸ, { before, in presence of.
 { in defence of.

Two require the Dative.

εν, in.

συν, with, together with.

One requires the Accusative.

εις, { to.
 { at.

One requires sometimes the Genitive, and sometimes the Accusative.

δια, { with the Genitive, through.
 { with the Accusative, because of, on account of. !

Ten require sometimes the Genitive, sometimes the Dative, sometimes the Accusative.

αμφι, about.

ανα, { back along.

 { up.

 { up and down.

 { up upon.

επι, upon.

κατα, { along.

 { according to.

 { opposed to.

 { down.

μετα, { with the Genitive, with.

 { with the Dative, among.

 { with the Accusative, after.

παρά, at, beside, or near.

περι, { round about.

 { concerning.

προς, { to.

 { according to.

 { with respect to.

υπερ, { over.

 { in defence of.

υπο, { under.

 { by means of.

The particular use of every preposition, its original signification, and the manner in which it came to be applied to denote different circumstances and relations, will be found fully explained in the Syntax.



S Y N T A X.

SYNTAX or **CONSTRUCTION** is that part of grammar, which teaches the right use of the several parts of speech in forming a sentence, according to the rules of a particular language.

The right use of the *declinable* parts of speech depends partly on their position in a sentence, but chiefly on the proper application of their several accidents;* of the *indeclinable* parts of speech, on their position alone.

The position of words being either nearly the same in all languages, or where different, very easily learned by use, it is unnecessary to lay down any rules of Syntax on that head. The object of Syntax, therefore, is to point out how the several parts of speech act upon and regulate the different accidents of declinable words, and chiefly of nouns.

The branches of Syntax are commonly reckoned two, Concord and Government. *Concord* or agreement, when of two declinable parts of speech, one so regulates the use of the other, that the accident of both must be the same, and any change in the one followed by a similar change in the other. *Government*, when a declinable part of speech is so regulated by another word in the sentence, that one particular case, or one particular

* By the accidents of declinable parts of speech, are meant the circumstances peculiar to it, which occasion the variations of its inflections. The accidents of each part of speech will be mentioned under their proper heads.

mood only, can be used, which remains unchanged, whether the regulating word undergoes any change or not. This distinction may be kept in view by the learner, but it is unnecessary to make any corresponding general division of the Greek Syntax. What relates to both branches, will be best explained by going over the Syntax of the several parts of speech in their order.

OF THE NOUN.

The accidents of a noun are Number, Case, and Gender.

NUMBER.

The *Singular* number is used when one object only is spoken of; the *Dual* number when two; and the *Plural* number when three or more.

Frequently,* however, though only two objects are spoken of, the plural number is used instead of the dual.

CASE.

The subject of the discourse, i. e. the person or thing spoken of, is expressed in the *Nominative* case. In every sentence, therefore, there must be a nominative expressed or understood, to which the other words in the sentence have a reference; and as the name of an object alone, without some affirmation concerning it, conveys no idea, every nominative likewise (unless used as an attributive merely) must have a verb referring to it expressed or understood.

The *Genitive* case is made use of when a noun expresses the particular class or kind, which another belongs to or makes a part of. This case generally answers to the English preposition *of*, sometimes to the preposition *from*.

The *Dative* case is used when the junction of one object with another, made by or by means of the subject of discourse, is to be signified. It answers to the English prepositions *to* or *for*.

* Always in the New Testament.

The *Accusative* case marks the object to which the action of the sentence is directed. In English it is generally the same with the *nominative*.

The *Vocative* case is used in immediate addresses to a person in the way of interrogation, prayer, command, or exclamation.

These are the radical and proper uses of the different cases; figurative and elliptical forms of speech, however, frequently give rise to other modes of applying them, which the subsequent rules of syntax will point out.

As all the cases except the *nominative* imply a noun to be subordinate in the sentence, they can only be used when *governed* in one way or other. The manner, therefore, in which these different cases are to be applied in a sentence, falls to be explained under the respective governing words.

GENDER.

Nouns signifying objects of the *male sex*, are properly of the *Masculine* gender; objects of the *female sex*, of the *Feminine* gender; and objects not admitting the distinctions of sex, of the *Neuter* gender.

But in Greek this rule is very frequently departed from; inanimate objects being made masculine or feminine according to their terminations, and objects male or female, in many cases made neuter.

GENERAL RULES.

I. Two substantive nouns agree in case, when the one is used as attributive, descriptive, or appellative of the other; as,

Παυλος αποβολος, Paul an apostle.

Θεω κριτή, to God the judge.

βασιλευς Δαβιδ, king David.

This rule holds good though one or more words intervene between the two substantives; as,

ο Θεος εστι πνευμα, God is a spirit.

ο οικος ποιηθησεται προσευχη, the house shall be made a house of prayer.

ὁ ἄνθρωπος ἐλάλησεν ὡς παιδίον, the man spoke as a child.

γυνὴ ὀνομαστί Λυδία, a woman called Lydia.

II. One substantive governs another in the genitive when the latter expresses the class or kind, which the former belongs to, or makes part of; as,

ἡ βασιλεία τῶν οὐρανῶν, the kingdom of heaven.

ἄνδρες τοῦ τόπου, the men of the place.

φωνὴ ὕδατων, a sound of waters.

ἄνθρωπος μεγάλης ἀρετῆς, a man of great virtue.

Sometimes, though rarely, an exception occurs to this rule, both substantives being put in the same case; as,

Ἑλλὰς φωνή, the Greek language.

μαγὸς τέχνη, the art of a magician, i. e. magic.

III. An adjective agrees with the substantive whose attribute it expresses, in number, case, and gender; as,

καλὸς λόγος, a good word.

ἅγιον πνεῦμα, the Holy Spirit.

ἐν πολλαῖς ἡμέραις, in many days.

This agreement takes place, though one or more words intervene; as,

δένδρον ἐστὶ μέγα, the tree is great.

αὐτὸς ὃς εἶπεν δοκεῖ δίκαιος εἶναι, the man who said it seems to be just.

The substantive, when of the neuter gender, is sometimes omitted; as,

το σοφόν, (supply *ἡθος*, disposition,) the wise disposition; used to signify wisdom.

ἀρετὴ ἐστὶ καλόν, (supply *πρᾶγμα*, thing,) virtue is lovely.

From this rule there are three Exceptions.

1. Two or more substantives, though in the singular, have the adjective in the plural; as,

πατὴρ καὶ υἱὸς ἐσὶ κακοί, father and son are bad.

If the nouns so connected differ in gender, the adjective agrees with the masculine rather than the feminine, and the feminine rather than the neuter ; as,

ἀδελφος ἡ ἀδελφή γυμνοί, a brother or a sister naked.

ἡ οὐκ οὐ καὶ τὸ θηρίον εἰσι παντὶ διαφέρει, the she-ass and the beast of prey are entirely dissimilar.

Frequently, however, when all or any of the substantives signify things without life, the adjective is put in the neuter, *χρηματα* (things) being understood.

ναρδος καὶ χρυσοὶ δοκουν ἀγαθὰ, spikenard and gold appear good.

ἡ δύναμις καὶ ὁ πλοῦτος εἰσι αἰρετά, power and riches are captivating.

2. An adjective sometimes agrees in gender and number, not with the substantive immediately expressed, but with another implied in that one, and understood ; as,

ἡγεσμαι τὸ πλῆθος εἶναι ἀνοήτους, I reckon the multitude to be foolish.

εἰσπορευεσθε πάντα τὰ ἔθνη, μακαρίης ποιήσαντες αὐτοὺς, go into all nations, making them glad.

In such instances, *ανθρώπους*, or some similar word, is understood.

3. An adjective in the nominative or accusative, sometimes has its proper substantive in the genitive, a preposition being understood ; as,

φᾶυλοι τῶν ἀνθρώπων, wicked men, *ἐκ* being understood.

IV. Adjectives, which in English require after them the prepositions *of*, *from*, or *than*, in Greek, govern the genitive ; as,

ἀξιοὶ ἐπαινοῦ, worthy of praise.

μία τῶν ἡμερῶν, one of the days.

ἐλαχίστος τῶν ἀποστόλων, least of the apostles.

ἐλευθεροὶ τῆς ἁμαρτίας, free from sin.

μεσοι εσε υποκρισιως, ye are full of hypocrisy.
 μεγαζων των αγγελων, greater than the angels.

V. Adjectives, which in English require after them the prepositions *to*, *for*, *in*, or *by*, in Greek govern the dative ; as,

ισος θεῷ, equal to God.
 ομοιος ανθρωπῷ, like to a man.
 λυσitteλεις τη πολει, profitable for the city.
 ισχυροι πολεμῷ, valiant in fight.
 πρακτικον πασι, practicable by all.

EXCEPTION.

The price at which a thing is bought or sold, though preceded in English by the preposition *for*, is put in the genitive in Greek.

ανια πλουτου, purchaseable for money.

VI. Adjectives denoting measure or distance, whether of time or space, require an accusative after them :

μεγας δωδεκα πηχειας, twelve cubits large.
 μακρος τρεις ωρας, three hours long.

OF THE ARTICLE.

The accidents of the article are the same with those of the noun, viz. Number, Case, and Gender, and used in the same way.

GENERAL RULES.

I. The article agrees with the noun to which it relates in gender, number, and case ; as,

ὁ βιβλος, the book.
 ἡ ἡμερα, the day.
 το παιδιον, the child.
 τα ονοματα, the names.
 τοις ουρανοις, to the heavens.

II. The article is always placed before the noun to which it relates ; but the noun does not in every case follow it immediately ; several words often intervene : thus,

ὁ βασιλεὺς, the king,	never βασιλεὺς ὁ.
ἡ πράξις, the action,	never πράξις ἡ.
τὸ σῶμα, the body,	never σῶμα τὸ.
οἱ ἐν τοῖς οὐρανοῖς ἀγγέλαι, the angels in heaven.	
ἡ εἰς τὴν πόλιν ὁδὸς, the way to the city.	

III. The noun to which the article relates is frequently not expressed ; in this case some connected noun is always understood, and must be supplied in order to complete the construction ; as,

ὁ λεγὼν, the speaker,	supply αὐτῷ.
οἱ πελᾶς, neighbours,	supply ἀνθρώποι.
τὰ ἐξω, external things,	supply πράγματα.

USES OF THE ARTICLE.

I. Where the noun to which it relates is expressed.

1. The article joined with a substantive noun expressed, gives it a determinate or definitive sense, such as in English is denoted by the article *the* ; προφῆτης, “ a prophet ;” ὁ προφῆτης, “ the prophet.”

An object may require to be marked out in this definite or determinate manner,—by being in itself of so peculiar a nature, that only one of its species is known, or supposed to be known ; as John i. 1, ὁ λόγος, “ the word ;” Ἰωάννης ὁ βαπτιστής, “ John the Baptist ;”—by being distinguished by additional characters or circumstances which apply to one of the kind exclusively ; as, ἡ διαθήκη Ἰησοῦ Χριστοῦ, “ the covenant of Jesus Christ ;”—by being mentioned more than once in the same discourse, which at every subsequent recurrence renders it necessary to indicate that the very thing formerly spoken of is meant to be again pointed out ; as, Matth. xxi. 19, ἡ συκὴ ἐξαρανθῇ, “ the fig-tree withered away,” viz. the fig-tree mentioned in the beginning of the verse, where the article was omitted. In all these, and similar cases, the

article is used to denote the definite sense of the noun.* This is the primary and radical use of the article, to which all the rest are either more immediately or more remotely referable.

2. When two substantive nouns are connected by the substantive verb to form a proposition or affirmation, the article joined with one of them, whether first or last in the sentence, denotes that the one to which it is joined is the subject of the proposition, the other without the article being the predicate or attribute only. Thus, in John iv. 24, πνευμα ὁ Θεος, "God is a spirit;" Θεος must be the *subject* having the article, and πνευμα, which has none, the attribute. But in John i. 1, Θεος ἦν ὁ λόγος, "the word was God," Θεος, which wants the article, must be the predicate of the proposition, and λόγος, which has it, the subject.

3. The article is used to express a whole class or species of things; as,

ὁ ἀνθρώπος ἐστὶ θνητός, "man is mortal."

ὁ λέων ἐστὶ μεγάλη ζῷον, "the lion is a large animal."

4. The article is frequently, though not always, put before proper names; as,

ὁ Ἰακώβος, James.†

5. The article sometimes supplies the place of a pos-

* From this general rule of using the article always when a definite sense is intended, exceptions, sometimes, though rarely, occur. When an object is spoken of, so obvious or striking that it can hardly be mistaken, it may be expressed without the article; as, Phil. ii. 1, κοινωνία πνεύματος, "fellowship of *the* spirit," because here, there could be no dubiety what spirit the apostle had in view.

† Perhaps the 3d and 4th cases properly belong to the uses of the article with the noun understood, both of them being resolved by supplying some noun after the article; as, ὁ (ὦν) ἀνθρώπος, "the (being) man;" ὁ (ἀνὴρ) Ἰακώβος, "the (man) James;" but as in both cases there is a noun expressed, agreeing with the article, it is unnecessary to go into a farther analysis of them in an elemental treatise.

sessive pronoun ; but in this case the genitive of one of the personal pronouns is understood ; as,

ὁ πατήρ, " my father ;" supply ἐμου.

II. Where the noun to which the article relates, is not expressed, but understood.

1. The article is frequently used before a genitive case, to denote that some noun referred to is understood, and must be supplied to complete the sense, the connection of the passage, or the knowledge of the reader pointing what that word to be supplied should be ; as,

Ἰακώβος ὁ τοῦ Ἀλφαιου, (supply υἱος,) James the (son) of Alpheus.

τα τοῦ Καίσαρος, (supply πράγματα,) the (things) of Cesar.

τα τῆς συκῆς, (supply σημεῖον,) the (miracle) of the fig-tree.

τα τῆς σαρκός, (supply ἔργα,) the (works) of the flesh.

2. The article joined with an adjective in the neuter gender expresses the abstract of the quality signified by the adjective ; as,

το αμελές, carelessness.

το σοφόν, wisdom.

Supply ἦθος, or some similar word.

3. The article sometimes supplies the place of the relative pronoun ; as,

ἐπιστολὴ τὴν ἐγράψεν ἐστὶ καλὴ, the letter which he wrote is pretty.

The article, when used in this way, is frequently followed by a participle instead of a verb ; as,

αὐτὸς ὁ λέγων, the man who says ; instead of λέγει.

οἱ φρονούντες, the people who are wise ; instead of φρονούσι.

Sometimes even the participle referred to is not expressed but understood ; as,

ὁ πατήρ ὡμῶν ὁ ἐν τοῖς οὐρανοῖς, your father 'Who is in heaven ; *ον* for *εἰ* being understood.

4. The article in the neuter gender joined with the infinitive mood of a verb, is used for a verbal noun expressing the action of the verb without any affirmation ; the article thus used is regularly declined, the verb remaining unchanged ; thus,

καιρὸς τοῦ ἀρχεῖν, time of beginning.

τὸ ζῆτεν εἰς ὀφελίμῳ, enquiry is useful.

The same construction takes place, though an accusative be joined with the verb to express the agent ; thus,

πρὸ τοῦ αἰτησάι ὑμᾶς, before your asking.

ἐν τῷ σπείρειν αὐτὸν, during his sowing.

In this mode of construction, some connected word, such as χρόνος, time, πράξις, action, πρᾶγμα, circumstance, must be supposed to be understood after the article.

5. The article is used before adverbs or prepositions to denote the objects to which they refer ; the proper noun being always understood.

οἱ πύλαι, neighbours ; supply *ἄνδρες*.

τὰ πάλαι, former (things ;) supply *πράγματα*.

οἱ ἀμφὶ Ἰωάννην, the (disciples) of John ; supply *ἄνδρες* ὡς μαθηταί.

οἱ περὶ ἱερεῶν, the (persons engaged) about sacred things, the priests ; supply *ἄνδρες*.

τὰ καθ' ἡμᾶς, the (things) of our time ; supply *πράγματα*.

6. With the Conjunctions *μεν* and *δέ*, the article is used in an extensive sense, to denote contrasted or distinguished objects, some general or connected noun, such as *ἄνθρωπος*, *πρᾶγμα*, &c. being understood ; thus,

ὁ *μεν*, the (man) on the one hand, ὁ *δέ*, the (man) on the other hand ; usually translated, *the one*, and *the other*.

οἱ μὲν, the (men) on the one side, *οἱ δὲ*, the (men) on the other side ; usually translated, *some* and *others*.

τα μὲν, some things, *τα δὲ*, other things.

A few other particular modes of applying the article may perhaps occasionally occur, but they are not very common, and a little practice in the language will enable the learner without difficulty to resolve them himself.

OF THE PRONOUN.

The accidents of the Pronoun are the same, and have the same uses, with those of the noun.

The personal pronouns *εγώ* and *σύ*, are either masculine or feminine according to the sex of the person to whom they refer.

GENERAL RULES.

I. A primitive or personal pronoun agrees with a substantive noun in number and case, and with an adjective noun in number, case, and gender, when the noun is used as appellative, descriptive, or attributive of the pronoun ; and this, whether a verb does or does not intervene ; as,

εγώ Παύλος *εγραψά*, I Paul have written.

ὕμας *εἰρηκα φίλους*, I have called you friends.

ὁ προφήτης *εἰ σύ*, art thou the prophet.

εγώ *εἰμι ἡ ἀμπέλως*, I am the vine.

μελαινα *εἰμι* *εγώ* *καὶ* *καλῆ*, I am black and comely.

ἡμεῖς *οἱ δυνατοί*, we who are strong.

II. A substantive noun governs a personal pronoun in the genitive, when the pronoun is used to mark out the specific class or kind which the noun belongs to or makes part of ; as,

τέκνον *ἐμου*, son of me.

οἶκος *ἡμῶν*, house of us.

The personal pronouns thus construed are often used for the pronouns possessive ; as,

ὁ βιβλος σου, (for σοι,) thy book.

πατρὸς ἡμῶν, (for ἡμετέρος,) our father.

On the other hand a possessive pronoun is sometimes used after a substantive, instead of the genitive of a personal pronoun, and the subsequent adjective is construed as if agreeing with the genitive of the primitive implied in the possessive ; as,

τυχὰς ἐμὰς τλῆμονος, the fortunes of me wretched ; instead of τυχὰς ἐμοῦ τλῆμονος.

The personal or primitive pronouns by themselves never govern a case.

III. The possessive, demonstrative, indefinite, and interrogative pronouns, agree with the substantive noun to which they refer, in gender, number, and case ; as,

ἐμός ἀδελφός, my brother.

ὑμετέρα πόλις, your city.

ἄλλος ἀποστόλος, another apostle.

ἐξ αὐτῆς ὥρης, from this hour.

ἐκεῖνη γυνή, that woman.

τοῦτο ἔπος, this word.

γυναῖκες τινες, certain women.

τίς διδασχὴ αὕτη ἐστίν ; what doctrine is this ?

But after αὐτός, ὅς, ἐκεῖνος, and τις, the substantive-noun is most commonly omitted, and these pronouns themselves are joined immediately with the verb.

αὐτοὶ παρακληθήσονται, they shall be comforted.

ἐκεῖνος ἐποίησεν, he did it.

τοῦτο γεγονός, this was done.

σύ τίς εἶ ; who art thou ?

τί ἀρὰ εἶναι ἡμῖν ; what then shall be to us ?

IV. The relative ὅς agrees with its antecedent in number and gender, but not in case, the case being regulated by the word on which it depends.

ανηρ ον φιλεῖς ασθενεῖ, a man whom thou lovest is sick.
 ἡμεραι εν αἷς, days in which.

μακαριος εστιν ο ανηρ ος ελπιζει, blessed is the man who
 hopeth.

From this Rule there are four Exceptions.

1. The relative sometimes is made to agree with the antecedent not only in number and gender, but in case also ; as,

επιστευσαν τῷ λογῷ ᾧ εἶπεν Ἰησους, they believed the word which Jesus said.

τῇ εσθῆτι ἣ φορεῖ, the garment which he wore.

2. Two or more antecedents in the singular, take a relative plural, and if the antecedents differ in gender, the relative agrees with the masculine rather than the feminine, and the feminine rather than the neuter ; as,

ανηρ και γυνη οἱ αγαπουσι τον Θεον, a man and a woman who love God.

3. A relative between two antecedents of different genders may agree with either ; as,

τῷ σπερματι σου, ος εστι Χριστος, to thy seed, which is Christ.

ταις θλιψεσι μου ητις εστι δοξα υμων, my afflictions, which are your glory.

4. Relatives like adjectives often agree, not with the antecedent expressed, but with one implied and understood ; as,

την κεφαλην εξ ου, the head, from whom ; (Χριστον being understood.)

The relative generally comes after the antecedent in the sentence, but sometimes, especially when in the same case, it is put before it ; as,

εμεσινεν εν η ην τοπω, he staid in the place in which he was.

V. The interrogation *τις* governs a genitive plural, when the question put applies only to a part, not the whole, of the persons or things mentioned by the speaker; in which case the interrogative in English is followed by the preposition *of*; as,

ΤΙΣ ΤΟΥΤΩΝ ΤΩΝ ΤΡΙΩΝ; which of these three?

ΤΙΝΙ ΤΩΝ ΑΓΓΕΛΩΝ; to which of the angels?

OF THE VERB.

The accidents of the verb are, Number, Person, Tense, Mood, and Voice.

Numbers in verbs, as in nouns, are three: Singular, when one object only is spoken of; Dual, when two, and Plural, when three or more. The plural number however is very frequently, indeed constantly in the New Testament, made use of when two objects only are mentioned.

Persons in verbs are three; the first person is used when the speaker speaks of himself; the second when he speaks of the person whom he is addressing; and the third, when he speaks of a person or thing different from either.

The primitive pronouns only, *I*, and *thou*, are the nominatives of the first and second persons of the verb; the other pronouns when used substantively, and all substantive nouns whatsoever, are the nominatives of the third person.

The personal pronouns in Greek are generally omitted before the verb, the terminations of the verb pointing them out sufficiently; they are only expressed when the speaker wishes to render the assertion more emphatical or more definite. The other nominatives before the verb are always expressed.

The Tenses of verbs in Greek are six; corresponding to the different distinctions of time, in which any thing may be affirmed to take place: the *Present* tense, used to express a thing immediately doing; the *Imperfect*, a thing formerly doing but not completed; the *Future*, a thing to be done at an after period; the *Aorist*, a thing

done at an indefinite past time; the *Preterperfect*, a thing done and completed at the time of speaking; the *Preterpluperfect*, a thing done and completed at some former period. The particular time thus denoted by each particular tense, runs through all its different moods.

The Moods of a verb in Greek are five; the *Indicative*, used to express the action of the verb affirmed absolutely; the *Subjunctive*, the same action affirmed conditionally, i. e. as taking place only in case some other event likewise happens; the *Optative*,* the same action accompanied with a wish that it may take place; the *Imperative*, used for signifying a command or an entreaty directed to some other person for the accomplishment of the action;† and the *Infinitive*, used to express the action of the verb when mentioned indefinitely, and without any affirmation implied.

The Voices of verbs are three; the *Active*, used to express an action done to another person; the *Middle*, what is done to the speaker, to himself, to any thing that is his own, or to another for his own benefit; and the *Passive*, what is suffered or received by him from another. These uses, however, are not strictly adhered to, the significations of the different voices being occasionally interchanged, as will appear by use.

GENERAL RULES.

I. The verb agrees with the nominative before it, in number and person; as,

εγω γράφω, or simply γράφω, I write.

συ θελεις, or simply θελεις, thou inclinest.

* This is the usual way of stating the Greek verb; but in fact the Subjunctive and Optative moods seem to be the same mood, only differing in regard to the time to which they refer. It is unnecessary, however, to discuss that point minutely in the present elementary treatise.

† The Imperative in the different tenses expresses a command for doing the action at the times these tenses respectively signify; as, γράφει, in the Present, *write just now*; γράφον, in the Aorist, *write at any time*; γέγραφε, in the Perfect, *write completely just now*; in this last tense, orders are given to servants.

ὁ Θεὸς κρίνει, God will judge.

τὰ χεῖρὲς ἐμοῦ ἦσαν ἀσθενεῖς, my hands were weak.

ἄνθρωποι εἶπον, men said.

EXCEPTIONS.

1. A nominative dual sometimes takes the verb plural ; as,

ἀμφὶ ἐλέγον, both spoke.

2. A nominative plural, of the neuter gender generally takes the verb singular ; as,

παῖδια παίζει, children sport.

πάντα ἐγένετο, all things were made.

Sometimes, though rarely, masculine and feminine plurals take likewise a verb singular ; as,

κατασκευασαὶ πτερύγες, wings were prepared.

ἀχέεται ὁμφαὶ μελεῶν, the noise of songs resound.

3. A noun signifying multitude, though in the singular, may have the verb plural ; as,

ῥησάτησαν αὐτὸν ἅπαν τὸ πλῆθος, all the multitude asked him.

4. When two or more nominatives agree with the same verb, though the nominatives be singular, the verb is put in the plural ; as,

σπέρμα καὶ καρπὸς διαφέρουσι, the seed and the fruit differ.

And if the nominatives differ in person, the verb agrees with the first person rather than the second, and the second rather than the third ; as,

ἐγὼ καὶ σὺ τὰ δίκαια ποιήσομεν, I and thou will do what is right.

5. A verb between two nominatives of different numbers may agree with either ; as,

ἔθνος πολυανθρωπώτατον ἐστὶ ἢ οἱ Ἀραβιοί, the Arabians are a very populous nation.

II. The Infinitive mood, instead of a nominative, requires the accusative of the agent before it ; as,

χαίρω σὺ μῖμνεν, I am glad that you remain.
ἤκουσα αὐτὸν ἀπελθεῖν, I heard that he departed.

And this accusative is sometimes omitted, when the Infinitive refers to the same person with the verb preceding ; as,

εἶπεν ζητεῖν, he said he was enquiring.

Sometimes, however, but rarely, the Infinitive takes a nominative before it ; as,

φασὶν αὐτὸς αἰτίος γεγενῆσθαι, he says that he was the cause.

λέγω εἶναι φίλος, I say I am a friend.

The Infinitive preceded by ὡς, ἐπειδὴ, πρὶν, or πρὶν ἢ, is frequently used for the Indicative ; as,

ὡς ἰδεῖν τὸν ἀνθρώπον, when the man saw.
ἐπειδὴ ἀκουσάει τούτου, after he heard.
πρὶν ἀλεκτορα φωνηταί, before the cock crow.
πρὶν ἢ συνελθεῖν αὐτούς, before they came together.*

GOVERNMENT OF VERBS.

Government in Greek verbs is so exceedingly various, depending sometimes on the force of the verb itself, sometimes on nouns or prepositions understood, that without multiplying rules and examples to a burdensome and useless degree, it would be impossible to specify every particular case of it. Nor in fact is this necessary ; it will be fully sufficient to point out a few of the more general principles of this part of syntax ; the

* These and such like phrases are all elliptical ; the verb συνέβη, it happened, or some other of the same import being understood.

minuter variations and idioms will soon be acquired by practice in the language.

I. Verbs having an active signification most commonly require after them the accusative case of the noun that expresses the subject upon which their action is exerted ; as,

το πλθος ηγαγεν Ιησουν, the multitude led away Jesus.

Θησω το πνευμα μου, I will put my Spirit.

βοσκει τα προβατα μου, feed my sheep.

μηδεν αιρετε, take nothing.

δεξονται υμας, they will receive you.

ηγαπητας δικαιοσυνη, thou lovedst righteousness.

τον Θεον φοβεισθε, fear God.

From this rule are to be excepted,

1. The following classes of verbs requiring after them the genitive of their subject.

Verbs signifying the operation of any of the senses except the sight,* as, to hear, to feel; to smell, to touch, to remember, to forget, to know ; as,

μη μου απτου, touch me not.

ηκουσα φωνης, I heard the sound.

οζω σμυρνης, I smell myrrh.

γευσομαι σιτου ουρανιου, I shall taste heavenly food.

Verbs of seeing adhere to the general rule for active verbs, and require an accusative ; as,

ειδον ουρανον καινον, I saw a new heaven.

Most of the verbs which signify commencement, or termination, desire, want, superiority ; as,

αρχετε ωιδης, begin the song.

* In the Attic dialect, verbs signifying the operation of any of the senses take an accusative after them, a construction very frequently followed in the New Testament and the Septuagint translation of the Old.

ληγει ταις ποιαις, he ceases from his labours.

πεπαυται ἁμαρτίας, hath ceased from sin.

εἰ τις ἐπισκοπῆς ορεγεται, if any man desire the office of a bishop.

χρηζετε τούτων ἀπάντων, ye have need of all these things.

ἐκράτησε τῶν ἐχθρῶν, he overcame the enemies.

ἀρχεν τῶν ἐθνῶν, to rule the gentiles.

Some but not all of the verbs which express admiration, contempt, aiming at, obtaining, and withholding; as,

θαυμάζω σου, I admire thee.

ολιγωρεῖ τῆς ἀρετῆς, he lightly esteemed virtue.

ἐχάζεσθαι τὰ ἀδύνατα, to aim at impossibilities.

κρατῆσαι τῆς προκειμένης ἐλπίδος, to lay hold on the hope set before us.

πολλῶν καλῶν ἐτυχε, he obtained many good things.

τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, he spared not his own Son.

2. The following classes of verbs, which require the dative of their subject.

Many of the verbs which express believing, following, pleasing, yielding, blaming, using, praying, worshipping, serving, contending, commanding, instructing, leading, having power over, sufficing, being angry with; and such active verbs as in English are only connected with their subject by the prepositions *to* or *with*; as,

πίστευσαν τῷ λόγῳ, they believed the word.

ἀκολουθήτω σοι, I will follow thee.

ἐμεμφοντο τοῖς φίλοις, they blamed their friends.

πολλῇ παρρησίᾳ χρώμεθα, we use great plainness of speech.

εὐχομαι τῷ Θεῷ, I pray to God.

μὴ ἐρίζετε γονεῦσι, don't strive with your parents.

ἐπολεμήσεν τοῖς Ἰουδαίοις, he made war with the Jews.

II. When after an active verb there is expressed not only the subject of the action, but likewise some particu-

circumstance necessarily connected therewith, the *rb*, in such cases, besides the noun signifying the sub-*t*, is followed likewise by a second noun denoting the circumstance, and this last is governed by the verb in *e* or other of the following modes.

1. When in English the two nouns thus following the *rb* are connected by the prepositions *of* or *from*, the second noun in Greek is put in the genitive ; as,

εγυμνωσε με των αγαθων, he spoiled me of my goods.
εποίησε εικονα χρυσου, he made an image of gold.
ελευθερω σε του πονου, I free you from this labour.
αιτιωμαι αυτον ψευδους, I accuse him of falsehood.

When the second noun expresses the materials on which the action of the verb is exerted, or the price at which any thing is disposed, it is likewise put in the genitive, though in English preceded by a different preposition ; as,

γεμισατε υδριας υδατος, fill the water-pots with water.
εκτησατο Αβρααμ τιμης αργυριου, which Abraham bought
a sum of money.
αμειβειν χαλκον χρυσου, to exchange brass for gold.

Verbs of admiring and envying likewise take the second noun in the genitive ; as,

θαυμαζω σε της αρετης, I admire you for your virtue.
ζηλω σε της τυχης, I envy you for your fortune.

2. When the two nouns are connected in English by the prepositions *to*, *for*, *with*, *on*, *in*, or *by*, or when the instrument, cause, or manner of the action is signified ; the second noun is put in the dative ; as,

μητε διδοτε τοπον διαβολῃ, neither give place to the
vil.

γυναικι θανατον εμηχανατο, he contrived death for the
man.

ανελε Ιακωβον μαχαίρῃ, he slew James with the sword.
ποθῷ εποίησε τουτο, he did this for love.

εὗρε τὴν πόλιν τῇ τρίτῃ ἡμέρᾳ, he saw the city on the third day.

δόλῳ εἶλατον ὑμᾶς, I caught you by guile.

ἀληθεῖα δὲ προσκυνεῖν Θεόν, God ought to be worshipped in truth.

Sometimes, however, though the second noun in English is preceded by the preposition *to* or *for*, it is put in the accusative ; as,

αἰτεῖν τὸν Θεὸν σοφίαν, to ask God for wisdom.

τὸν φίλον δεῖσθαι τοῦτο, to do this to a friend.

But such instances are rare.

3. When in English the two nouns are connected without a preposition expressed, both of them in Greek are put in the accusative ; as,

πολλὰ εὐεργετήσεν ὑμᾶς, he has done you many good deeds.

πολλὰς τέχνας διδάξω σε, I will teach thee many arts.

In all these different cases, where an active verb is followed by two nouns, the second of them is in fact governed by a preposition, adverb, or noun understood ; but the form of the speech being elliptical, it is commonly stated as governed by the verb.

Other examples of verbs followed by two nouns, governed in a similar manner to some of those already laid down, may occasionally be met with ; but as they do not often occur, and when they do, can be easily resolved by supplying the preposition understood, it is unnecessary to particularise them.

III. Neuter verbs, as their action does not pass from the agent to another, cannot properly govern a noun ; but verbs of this description are sometimes in Greek by a particular idiom construed as governing a case. This takes place in the following instances.

1. Such neuter verbs as in English require after them the preposition *for*, frequently in Greek govern the dative of the noun ; as,

αρκει ἡμιν, it sufficeth for us.

λυσιτελει τῇ πολει, it is useful for the city.

2. Neuter verbs may take after them the accusative of the noun which expresses the action of the verb; as,

φοβῶ φόβον μεγαν, I fear a great fear, I am greatly afraid.

εχαρησαν χαραν μεγαλην σφοδρα, they joyed a great joy, they greatly rejoiced.

3. Neuter verbs take after them the accusative of nouns expressing measure, either of time or space; as,

επιελθεν εις την πολιν ὡς πορειαν ἡμερας μιας, to enter into the city as it were a day's journey.

εγενετο σιγη ὡς ἡμιωριον, there was silence half an hour.

νηστευσας ἡμερας τεσσαρακοντα, having fasted forty days.

IV. The Middle voice, as it partakes of the signification, follows the rules of construction of the active voice, in regard to the government of nouns.

V. Verbs, which in the active voice govern two nouns in the passive voice, govern the last of them only; as,

πικποιηται ξυλου, it is made of wood.

εσφακτο τῇ μαχαيرا, he was slain with the sword.

εδοσθησαν εκατοις εολαι, robes were given to each.

VI. Verbs compounded with a preposition frequently govern the case of the preposition with which they are compounded; as,

συνελαβεν ἡμιν, he met us.

αποφευγειν της φθορας, to escape the corruption.

εμμενειν τῇ πισει, to continue in the faith.

παρὰβαινετε την εντολην, ye transgress the commandment.

απολελυσαι της ασθενειας, thou art loosed from thine infirmity.

But active verbs, though compounded with prepositions, more commonly govern the accusative by Rule I.;

and sometimes both the accusative and the case of the preposition ; as,

κατηγορῶ σι τῆς ψευδίας, I accuse thee of falsehood.

VII. One verb governs another in the Infinitive mood, when the second denotes the object to which the operation of the first is directed ; as,

ἤρξατο λεγείν, he began to speak.

θέλω μένειν, I wish to stay.

μέλλω γράφειν, I am going to write.

The governing verb is sometimes omitted ; as,

μητε σὺγ' ἀθανάτοισι μαχεῖσθαι, (θελε understood,) don't thou (incline) to contend with the immortals.

ἐμοὶ δοκεῖν, (ὡς συμβαίνει understood,) (as it happens) to appear to me ;*

VIII. The substantive verb εἰμι governs a noun in the two following.

1. When it signifies property, it governs a genitive ; as,

κακούργου μὲν ἐστὶ φοβεῖσθαι, it is the part of an evil doer to be afraid.

πάντα Θεοῦ ἐστίν, all things are God's.

2. When used for ἔχω, I have, it governs a dative ; as,

ἐστὶ χρήματα ὑμῖν, ye have riches.

IX. Impersonal verbs govern the dative ; as,

πρέπει αὐτῷ τούτο, this becomes him.

δοκεῖ μοι, it appears to me.

And some of them besides the dative of a person govern the genitive of a thing ; as,

* The Infinitive may likewise be governed by such adjectives as govern the genitive of a noun ; as, ἀξίος.

μελει μοι τούτου, it is an object of care to me concerning this, i. e. I take care of this.

μεταμελει αὐτῷ τῶν αμαρτημάτων, it repents him (i. e. he repents) of his sins.

The impersonal verbs *δει* and *χρη*, require after them an accusative case before an infinitive ; as,

δει σε γινώσκειν, it is meet that you know.

χρη με ἀπελθεῖν, it is meet that I go away.

The foregoing nine rules comprehend most of the cases that commonly occur in regard to the government of Greek verbs ; when any are met with which do not fall under any of them, they will in general be found to be elliptical sentences, where the noun is governed by a noun, adverb, or preposition understood.

OF THE PARTICIPLE.

The Participle like the Noun has the Accidents of Number, Case, and Gender ; and like the verb, those of Tense and Voice. These are employed in the same manner, and serve the same purposes in the participle, as in the parts of speech already considered.

GENERAL RULES.

I. A participle agrees with the substantive to which it refers, in number, case, and gender ; as,

Ἰωάννης κηρύσσων, John preaching.

βλέπει τὸν Ἰησοῦν ἐρχομένον, he sees Jesus coming.

ὑποστρίψαντες οἱ ἀποστολοι, the apostles having returned.

II. A participle governs the same case of a noun with the verb from which it is formed ; as,

πέμψας με, having sent me.

ἀκούοντες τῆς φωνῆς, hearing the voice.

πεποιημένον λίθου, made of stone.

πεπραγμένον αὐτῷ, done by him, or to him.

III. A participle governs a verb in the infinitive, when the verb expresses the object to which the action of the participle is directed ; as,

μέλλων πίπτειν, about to fall.

- επιθυμῶν λαλῆσαι, desiring to have spoken.

πέμψας με βαπτίζειν, having sent me to baptize.

IV. The participle is sometimes used after a verb or another participle, instead of the infinitive ; as,

οἶδα ἀκούσας for ἀκούσαι, I know that I hear.

οὐ παύσομαι γράφειν, I shall not cease writing.

εἰδὼς ἀποδῶσεν, knowing that he would recompense.

συνοιδαῖς ἑμαυτῷ μὴ προσποιουμένῳ, I am conscious to myself that I don't dissemble.

And after εἰ or ἥν with a dative, it has the force of the indicative mood with a nominative ; as,

εἰ σοὶ ἡδομένῳ εἰ, if you please.

εἰ μοι βουλομένῳ ἥν, if I chose.

V. A participle of any tense, used with either of the three verbs λαμβάνω, τυγχάνω, or φθάνω, is rendered by the proper tense of its own verb, and an adverb corresponding to the signification of the verb subjoined ; as,

ἐλαβεν ὑπεκφειγών, he stole away secretly, (literally, he stealing away kept concealed.)

ἐτυχחנוμεν περιπατοῦντες, we were walking accidentally, (literally, we chanced walking.)

μὴ τις φθαιῇ βαλὼν, lest any one should have previously struck him, (literally, lest any should get the start having struck him.)

VI. When a circumstance is expressed as co-existent with, but not necessarily dependent upon, or influencing, the others mentioned in the sentence, this is commonly done by a participle and a noun put in what is termed the genitive absolute, that is, a genitive not governed by any other word ;* thus,

* Though the cases thus used are said commonly to be put absolutely, yet in fact they are always governed by a preposition understood.

ἐμου παρόντος ἀπὸθαναι, while I was present he died.
 τετραρχήσαντος τῆς Γαλιλαίας Ἡρώδης, ἐγένετο ῥῆμα Θεοῦ, He-
 rod being tetrarch of Galilee, the word of God came.

Sometimes, but more rarely, the noun and participle are put in the dative ; as,

παριόντι ἐνιαυτῷ, φαίνονται πάλιν, the year being elapsed, they appear again.

And in a few instances in the accusative ; as,

ἀμφὺ δ' ἐζόμενα, ἤρξατο λόγου, both being seated, he began the discourse.

This construction frequently takes place though no participle is expressed, the participle *όντος*, *παρόντος*, or some similar one being understood ; as,

ἐμου παιδὸς (supply *όντος*) συνέβη, when I was a child, it happened.

VII. When the necessity of an action is to be expressed, the Greeks, instead of a participle, use a verbal adjective ending in *τιος* ; as,

οὕτω δὲ εἰς ποιητέον, thus it must be done.

ὁ ἀγαθὸς μόνος τιμητέος, the good man alone should be honoured.

And such adjectives in the neuter gender joined with the impersonal verb *εἶ*, govern the case of their primitive with the dative of the agent ; as,

μνημονεύειν εἰς σοὶ Θεοῦ, you must think of God.

γράφειν εἰς μοι ἐπιστολήν, I must write a letter.

OF THE ADVERB.

The Adverb, as well as the Conjunction and Preposition, being indeclinable, admits of no variation by flexion ; the syntax of this part of speech, therefore, relates only to the power it may have in governing nouns, pronouns, and verbs.

RULES.

I. Adverbs do not govern a case, when used along with verbs or adjectives in such a manner that their sense is complete without a substantive noun following; as,

καλῶς ἀναγινώσκει, he reads well.

ἀκριδῶς περιπατεῖτε, walk circumspectly.

πανυ ἀνοήτον, altogether foolish.

II. Adverbs of all kinds, when immediately referring to a substantive noun or pronoun to complete their sense, most commonly govern a genitive; as,

μέχρι Σουσῶν, as far as Susa.

ἄχρι τῆς σήμερον ἡμέρας, to this day.

λαθρα πατρός, concealed from his father.

πορρῶ τῆς πόλεως, far from the city.

ἐνεκα τούτου, on account of this.

ἄνευ αὐτοῦ, without him.

τίνος χάριν, for whose sake.

δίκην ποταμῶν, like rivers.

ἐνώπιον τοῦ Θεοῦ, before God.

ἀπαξ τῆς ἡμέρας, once a day.

EXCEPTIONS.

1. Adverbs which denote accompanying, govern the connected substantive in the dative; as,

ἄμα τῇ ἡμέρᾳ, at day-break.

ὁμοῦ τοῖς ἄλλοις, together with the others.

2. Adverbs of swearing generally govern the accusative; as,

μα Δία, by Jove.

καὶ μετὰ τοῦ σκηπτέρου, by this sceptre.

3. Derivative adverbs generally govern the same cases with their primitives; as,

ἀξίως τοῦ γενέσθαι, in a manner worthy of his birth.

κυκλοῦναι τοῦ θρόνου, round about the throne.
ὁμοίως τῷ ἀδελφῷ, in a way similar to his brother.

III. Two or more negatives in Greek express the denial more strongly ; as,

οὐ μὴ πινῶ, I will by no means drink.
οὐ μὴ σε ἀσῶ, οὐδ' οὐ μὴ σε εγκαταλιπῶ, I will by no means leave thee, nor will I in any wise forsake thee.

But if a verb intervene between the two negatives, they make an affirmation, as in English ; as,

οὐ δύναμαι μὴ μεμνησθαι αὐτοῦ, I cannot avoid remembering him.

IV. Interjections generally govern the genitive ;* as,
οἶμοι τῶν κτημάτων, alas ! for my possessions.

But *ω* and some others govern sometimes a genitive, and sometimes a vocative ; as,

ω τοῦ ἀδικήματος, O ! the injustice.
ἀναπολόγητος εἰ, ω ἀνθρώπε, thou art inexcusable, O man !

OF THE CONJUNCTION.

RULES.

I. Cōpulative and adversative Conjunctions generally join the same cases of nouns, and the same moods of verbs, but not necessarily the same tenses ; as,

Πέτρος καὶ Ἰωάννης, Peter and John.
ἐμοὶ καὶ σοί, to me and thee.
γράφω ἢ λέγω, I write or speak.
ἐπράσσειν καὶ πράξω πάλιν, I did it, and will do it again.
θαυμάζω καὶ πολλὰκις θαύματα, I wonder, and have often wondered.

* Interjections properly govern the vocative, and when they govern a different case, it is by the force of a preposition understood.

But if there is a change in the construction, the copulative conjunctions may join different moods; as,

ἔποίησε τούτῳ καὶ σὺ ποιεῖ ὁμοίως, he did so, and do thou do in like manner.

II. Conditional and consecutive Conjunctions commonly govern a verb in the Indicative mood; as,

εἰ πορεύσῃ, if he shall go.

ὅτε λέγει, wherefore he says.

ὅτι οὐ πιστεύουσιν, because they believe not.

But *εἰ*, *ἵνα*, *ὅπως*, and *ὥστε*, more commonly govern the Subjunctive; as,

εἰ μὴ ἀπελθῶ, if I go not away.

ἵνα πληρωθῇ, that it might be fulfilled.

And *ὥς*, *ὥστε*, govern the Infinitive.

OF THE PREPOSITIONS.

Every Preposition in Greek has but one radical and proper meaning, which it always retains; but sometimes in consequence of figurative or elliptical modes of expression, sometimes in consequence of the extension of the radical meaning to other ideas immediately connected therewith, it becomes necessary, for the sake of avoiding circumlocution, to render it in English by a different preposition, which may fully express the sense in particular phrases, though not universally. The construction and the radical meaning of the several prepositions, and the different modes in which they are applied in practice, can only be explained by investigating each preposition separately.

I. Four Prepositions govern the genitive, *ἀντι*, *ἀπὸ*, *ἐκ*, *πρὸ*.

ANTI, AGAINST, INSTEAD OF.

The primary and original signification of this preposition is, *facing*, *fronting*, *set opposite to*.

1. As in barter the two commodities to be exchanged are usually set opposite to each other, *αντι* was used by an easy transition to denote exchange or substitution; its most common signification therefore is *instead of*; as,

Αρχελαος βασιλευει *αντι* Ηρωδου, Archelaus reigns instead of Herod.

οφθαλμος *αντι* οφθαλμου, an eye for an eye.*

2. By a peculiar turn of phrase, *αντι* came, in some few cases, to signify *in addition to*; this seems to have arisen from the circumstance of a person instead of demanding another commodity in exchange, giving his own freely to be added to the possession of the person who had the other. To this meaning may be referred such phrases as the following:

ανιας *αντι* ανιων, sorrows above sorrows, excessive sorrows.

χαριν *αντι* χαριτος, grace in addition to grace, accumulated, abundant grace.

3. Sometimes it signifies *against*; as,
αντι ανδρος ιτω, go against the man.

4. *Αντι* in composition generally retains its primary meaning of *opposition*; as,

αντιλεγω, I speak against, I contradict.

αντιμαχομαι, I fight against.

ΑΠΟ, FROM.

From is the proper and radical signification of *απο*, but the Greek preposition is applied in a sense rather more extensive than the English, implying separation either in place, time, or any other way, actual distance or tendency from, proceeding from, whether as an effect from a cause, a part from a whole, a thing made from

* It is by the force of *αντι*, in the sense of substitution or exchanging understood, that the price of things is put in the genitive after verbs or adjectives.

the materials, or a subject from the circumstance that peculiarly characterises it. In all these expressions *απο* may be properly rendered *from*, though in a few of them the English prepositions *of* or *for* are more commonly employed. The following examples will shew the different ways in which *απο* is commonly used.

ἀνέβη απο του υδατος, he went up from the water.

ἀρμάτω απο Σαρδίων, he marched from Sardes.

μαχεσθαι απο του τειχεως, to fight from the wall.

απο τριτης ὥρας, from the third hour.

απο δειπνιου, from (the time of) supper, i. e. after supper.

απο θυμου, away from affection, i. e. not loved, hated.

απο γνώμης, remote from (i. e. against) his opinion.

ἐξουσία απο Θεου, power from God.

ἀπίστυοντων αὐτῶν απο της χαρᾶς, as they believed not from (for) joy.

ἀποτῶν σὺν δίδωμι σοι, from (out of) thine own, I give thee.

ἐνδυμα απο τριχων καμηλου, a garment (made) from (or of) camel's hair.

οἱ απο της βουλῆς, persons (proceeding) from (i. e. belonging to) the council, counsellors.

οἱ απο της φιλοσοφίας, persons from (the schools of) philosophy, i. e. philosophers.

ἡ απο τοὺς ξιφούς μαχῇ, the battle (originating) from swords, as its instrumental cause, i. e. a battle sword in hand.

In composition *απο* denotes properly *separation from*, and by an obvious transition, *privation of*; as,

ἀποικίος, an emigrant, one separated from home.

ἀποφᾶω, I am away from affirming, I deny.

ἀποκαλύπτω, I draw the veil from, I discover.

ἀπομανθάνω, I depart from learning, I forget.

Απο, compounded with a neuter or middle verb, frequently retains its power of governing a genitive; as,

ἀποφευγοντες της φθορας, having escaped the corruption.

ἀπιχομαι κακῇ, I abstain from mischief.

EK or EZ, OUT OF.*

Ex or *ez* are the same preposition, the former being used before a consonant, the latter before a vowel. The signification is always *out of*, whether by that is meant to be expressed a change out of one state or place into another, formation out of materials, selection of a part out of a whole, or originating out of, as from a principle or cause ; thus,

εξ Αιγυπτου εκαλεσα τον υιον μου, out of Egypt I have called my son.

ερχομενοι εκ της θλιψιως της μεγαλης, come out of great tribulation.

εξ ειρηνης πολεμειν, out of (from) peace to go to war.

ποτηριον εκ χρυσου, a cup (made out) of gold.

γυνη εξ ανδρος, the woman out of the man.

αυτος εξ αυτων εις, this is (one) of them.

ο δικαιος εκ πιστεως ζησεται, the just shall have life out of faith, (as a channel of conveyance,) shall live by faith.

εκ νεότητος, out of youth (into riper years,) i. e. from youth.

υπνος εκ δεσπνου, sleep out of (the time of) supper (to another time,) i. e. sleep after supper.

In composition *ex* retains its original meaning, and signifies *out of*, in one sense or other ; as,

εκνους, out of one's reason, mad.

εξεβαλε τα πνευματα, he cast out the spirits.

εξαιρετος, chosen out of, eminent.

εκτιμω αυτον, I honour him (out of, or) above all, I really honour him.

ΠΡΟ, BEFORE.

1. *Προ* signifies *before*, either in place or time ; as,

* The original distinction between *προ* and *εκ* seems to have been, that *εκ* was used to signify the separation of things previously enjoined, *προ*, of things, whether previously conjoined or not. But this distinction soon came to be overlooked in practice, and the two were often used almost indiscriminately.

πρὸ θύρων, before the door.

πρὸ τοῦ πολέμου, before the war.

2. *Preference to.* What is preferred is taken *before* the others ;

πολεμὸν πρὸ εἰρήνης, war in preference to peace.

3. *In defence of.* What we mean to defend, we generally *stand before* ;

πρὸ τῶν γυναικῶν καὶ παιδῶν μαχεῖσθαι, to fight (before) in defence of wives and children.

Πρὸ, in composition, generally retains its original meaning of *before* ; as,

προπύλαιον, the place before the door, the porch.

προβαίνω, I go before.

προάγω, I lead before the rest, I lead forth.

II. Two prepositions govern the dative only, *ἐν* and *ἐντὺν*.

EN, IN, WITHIN.

1. The radical signification of *ἐν*, is *in*, *within*, *contained within*, as one thing within another. This is its most common signification, applying either to place or time, and exactly expressed by the English preposition *in* ; as,

ἐν τῷ οἴκῳ ἐκαθίζετο, she sat still in the house.

ἐγένετο ἐν ταῖς ἡμέραις ἐκείναις, it came to pass in those days.

2. When the noun, governed by *ἐν*, expresses a number of individuals united, *ἐν* may often be conveniently rendered *among*, which is equivalent in sense to being *within the line by which they are circumscribed* ; as,

ἐλαχιστὴ ἐν ἡγεμόσιν Ἰουδα, least (within the line of, i. e.) among the princes of Judah.

And in this manner of using *ἐν*, it may even some-

times not improperly be rendered *attended with*, or *attended by*, viz. if the preceding noun signify the chief object, and the noun governed, those which are subordinate thereto ; as,

ἦλθε Κύριος ἐν μυριάσι ἁγίοις αὐτοῦ, the Lord cometh (in the midst of, i. e.) attended by ten thousand of his saints.

3. *Εν* is sometimes used to denote that a thing, though not literally *contained within* another, *is within its power*, or *within the sphere of its action* ; it may then be rendered *in the power of*, or *in the operation of* ; as,

ἐν μοι ἐστὶ, it is in my power.

ἤγχετο ἐν πνεύματι, he was driven in the (operation of the) spirit.

4. *Εν* likewise is used when we wish to denote by the noun following, the *specific way or means of performing an action* ; as,

ἐν ῥαβδῷ ἔλθω πρὸς ὑμᾶς ἢ ἐν ἀγαπῇ, shall I come to you in (the way of) a rod, or in (the way of) love.

ἐγὼ βαπτίζω ὑμᾶς ἐν ὕδατι, αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ, I baptise you in (the way of) water (baptism,) but he shall baptise you in (a baptism of) the Holy Spirit and fire.

ἀποκτείναι ἐν ῥομφαίᾳ, καὶ ἐν λιμῷ, to kill in (the way of) i. e. by the sword, and in (the way of, or by) famine.

ἐορταζόμεν μὴ ἐν ζυμῇ παλαιᾷ, ἀλλ' ἐν ἀζύμοις ἐπικρινείας. let us keep the feast, not in (the way of) the old leaven, but in (the way of) the unleavened bread of sincerity.

5. *Εν* after a verb of motion may sometimes be rendered *into*, when it is meant to express *tendency to a place*, and *afterwards continuing in it* ; as,

ὅταν ἔλθῃς ἐν βασιλείᾳ σου, when thou comest into thy kingdom.

ἄγγελος κατεβαινεν ἐν τῇ κολυμβήθρᾳ, an angel descended into the pool.

6. *En*, in composition, generally retains both its radical signification of *in*, and the government of the dative; as,

ενοικει τῇ πόλει, he dwells in the city.

εμμενου τῇ πίσει, to continue in the faith.

ΣΥΝ, WITH, TOGETHER WITH.

1. The radical signification of *συν* is, *with*, junction *with*; as,

Ιησους εξηλθε συν τοις μαθηταις, Jesus went out with his disciples.

ερχομεθα και ημεεις συν σοι, we also come with thee.

2. Hence it frequently signifies *together with*, or *besides*; as,

αλλα γε συν πασι τούτοις, but besides all these things.

3. As a person giving aid or countenance to another naturally stands close with or beside him, *συν* therefore frequently was extended to signify *by the help of*; as,

συν Θεῷ περαιομαι, by the help of God I will attempt it.

4. *Συν*, in composition, most commonly implies *together*, and when compounded with an active verb, governs either the accusative alone, or an accusative and dative jointly; as,

συγκαλεσω την εκκλησιαν, I will call the assembly together.

το αγκιστρον τῷ δειλατι συγκαταπασας, having pulled away the hook together with the bait.

When compounded with neuter verbs it generally governs the dative, still retaining the same meaning; as,

συνοικει Πιτρῷ, he dwells with Peter.

Sometimes in composition with active verbs it only heightens the meaning, as if expressing the junction of many to produce a stronger effect; as,

συγκαλυπτω, I cover closely.

συλλαμβανω, I take violently.

III. One preposition governs the accusative.

ΕΙΣ, TO, INTO, AT.

Εἰς properly signifies *at*, but this radical meaning is differently modified.

1. It signifies simply *being at*, and that either close beside, or actually within ; thus, in regard to place,

ἑστηκε εἰς τὴν θύραν, he stood at the door.

κατῴκησεν εἰς πόλιν λεγομένην Ναζαρετ, he dwelt at or in a city called Nazareth.

εἰσελθεῖν εἰς τὸ ἱερόν, to enter into the temple ; properly, to arrive at it so completely as to get within it.

And so in regard to time :

πληρωθήσονται εἰς τὸν καιρὸν, they shall be fulfilled at the season.

εἰς ἑκτὴν ἡμέραν πραχθήσεται, it shall be done at the sixth day, i. e. within the space of six days.

So likewise in the case of number :

εἰς τοὺς μυρίους, at ten thousand.

εἰς δύο ἀγειν, to bring them two by two ; literally, at twos.

2. It denotes *motion* or *tendency*, so as to arrive at, and then may be rendered *to* or *into*, when applied to place, *until*, when applied to time ; as,

καὶ ἦλθεν εἰς γῆν Ἰσραὴλ, and came to, or into, the land of Israel.

εἰς ἡλιοὶ καταδύντα δαίονται, they feast until sunset.

3. It signifies *directed* or *aimed at*, and thus may properly be translated *towards*, *in respect to*, *respecting*, or some equivalent word ; as,

φιλοξένοι εις ἀλλήλους, hospitable towards one another.
 λέγει εις αὐτον, he speaks in respect to him.
 ἐγκληματα εις τοὺς Ἀθηναίους, accusations respecting the Athenians, i. e. directed at the Athenians.
 εις τὸ εἶναι ἡμᾶς, towards (i. e. in order to) our being.
 ἔδωκεν αὐτῷ εις σίτον, he gave it to him towards (i. e. for) food.

4. *Εἰς*, in composition, generally denotes *into* ; as,
 εἰσερχομαι, I come into, I enter.
 εἰσαγω, I introduce.

IV. One preposition governs the genitive and the accusative.

ΔΙΑ, THROUGH, ON ACCOUNT OF.

1. With the genitive, *δια* signifies,

1. *Through*, either as to place or time ; this is the radical meaning ; as,

δια πυρός, through fire.

δια τῆς χώρας πορεύειν, to go through the country.

δια νυκτός, through the night.

ἐπρεπε δια πάντων, he was eminent through (i. e. among) them all.

2. *Through*, as an instrument or efficient cause ; as,
 οὐ θέλω δια μελανός καὶ καλάμῃ σοι γράψαι, I will not write through, or with, pen and ink to thee.

δι' ἁμαρτίας θάνατος, death through sin.

δια τοῦ πνεύματος δίδεται λόγος, the word is given through the Spirit.

2. With the accusative, *δια* denotes,

1. *Through*, as the final cause, end, or design of an action, and may then be rendered, *through reason of*, i. e. *on account of*, or *for* ; as,

τὸ σαβῶσθαι δια τὸν ἀνθρώπον ἐγένετο, the Sabbath was made for man.

τοῦτο δι ποιῶ δια το ευαγγελιον, and this I do for the gospel's sake.

οφειλόντες ειναι διδασκαλοι δια τον χρονον, ye ought to be teachers, through reason of the time.

2. Sometimes, but rarely, the means of an action; as,

ενικησαν αυτον δια το αιμα του αρνιου, they overcame him through the blood of the Lamb.

3. Δια, in composition, signifies either *through* literally, or in a metaphorical sense, *thoroughly*; as,

διαβαινειν, to pass through.

διακαθαριζω, I cleanse thoroughly.

διασπασμαι, I am pulled asunder.

V. Ten prepositions govern three cases; the genitive, dative, and accusative.

ΑΜΦΙ, ABOUT, ROUND ABOUT.

Αμφι governs three different cases, but has the same signification before each of them. It signified originally *on both sides*, and was afterwards extended to denote *on all sides*; whence its usual significations. These are,

1. *Round about*, or simply *about*; as,

αμφι πολιος οικουσι, they dwell round about the city.

αμφι δ' ωμοισιν βαλιτο, he threw it about his shoulders.

ιορδανου αμφι ρειθρα, about the streams of Jordan.

2. *Near about*, or *beside*; either in place or time; as,

ηριπε δ' αμφ' αυτω, he fell near about, or beside him.

αμφ' αλα, near about, beside, the sea.

3. *About*, meaning *concerning*; as,

μαχεσθον πιδακος αμφ' ολιγης, they fight about a small fountain.

ἀμφι αἰρων γραφή, a description of the stars ; literally, a writing about the stars.

λογος ἀμφι τῷ θανάτῳ αὐτῆς, a report about (of) her death.

νικος ἀμφι βηλασταν, a quarrel about driving away the cattle.

4. Ἀμφι, with the nominative plural of the article, has a particular meaning ;

οἱ ἀμφι Ἰωάννην, John and his disciples ; and sometimes John himself only.

5. Ἀμφι, in composition, retains its usual meaning of round about ; as,

ἀμφοβαλλω ὤμοισιν ἐσθῆτα, I throw round my shoulders a garment.

ANA, BACK ALONG, UP, UP AND DOWN, UP UPON.

The original meaning of ἀνα was, *the line of direction of any thing traced backwards* ; hence its common significations are derived.

1. With the genitive and accusative.

1. *Back along, or against* ; as,

ἀνα ποταμον διεκομίσαν, they bore them back along the river, i. e. against the stream.

Hence ἀνα is sometimes, though rarely, used to signify *according to* ; as,

ἀνα τον αὐτον λογον, according to the same word, q. d. tracing the same course of speech back again.

2. *Up, or over*, that being the contrary direction to what things take when left to themselves ; as,

ἀνα νηος ἐβῆν, he went up (i. e. on board) the ship.

ἀνα τα ὄρη, up or over the mountains.

3. By an extension of this last signification, *ανα* signifies *up and down*; to which the English preposition *through* is sometimes equivalent; as,

εκιδυσθην ανα στρατον, were scattered up and down, or through the army.

ανα τα ορηα πλανασθαι, to wander up and down the mountains.

ανα νυκτα, through the night.

Hence *ανα τομα ιχιν*, is used to signify, *to mention frequently*, q. d. *to have up and down the mouth*.

4. In distribution of objects, *ανα* signifies *a-piece*, or *at the rate of*; as if we should say, *up that far, and no farther*; as,

ανα πιντι, five a-piece.

χωρυσαι ανα μετρητας δυο η τρεις, containing two or three firkins a-piece.

2. With the dative.

Up upon;

ευδι πατρη ανα Γαργαρω ακρω, the father slept up upon the top of mount Gargaris.

ανα χειρσιν ιλουσα, taking it up in her hands.

Ανα, with this case, is seldom used but by the poets.

Ανα, in composition, denotes,

1. *Back*; as,

αναβαλλω, I throw back, I reject.

2. *Up*; as,

αναβαινω, I ascend.

3. *Repetition*, as it were going back over the same ground; as,

ανασταυρωςι, they crucify afresh.

And hence *ανα*, in composition, has sometimes likewise an *intensive* force, as if implying repetition of the same action to augment the effect; as,

αναζητω, I seek diligently, seek again and again.

ΕΠΙ, UPON.

Επι, whatever case it governs, always signifies *upon*; but with different cases, a different mode of *being upon* is denoted.

1. With the genitive.

1. *Action, both commencing and terminating upon*; as,
ἡ σφαῖρα κυλινδεται ἐπὶ τῆς τραπέζης, the ball rolls upon the table.

ἐπὶ Θρακῆς ἐχώρει, he marched through Thrace, i. e. beginning and terminating his march in Thrace.

2. *Situation or position upon*; as,

λίθος κεῖται ἐπὶ τῆς γῆς, a stone lies upon the ground.
ἐφ' ὧν ἑωρῶν ἐαυτὸν ἐπὶ τῆς θαλάσσης τῆς Τιβεριαδῆς, shewed himself just upon (i. e. at) the sea of Tiberias.

Hence applied to time, it signifies, *during the existence of*; as,

ἐπὶ Κρονου, during the life of Saturn.

So we say in English, *upon such a day*.

2. With the dative.

1. *Junction of one thing upon another, hence with or among*; as,

ἐπὶ τοῖς φίλοις, joined with, or among, his friends.
προφητεύειν ἐπὶ λαοῖς καὶ ἔθνεσι, to prophesy among people and nations.

2. *Following upon*; whether in the way of *dependence*, mere addition to, or in *pursuit of*; as,

ἐπὶ ταῦταις, in addition to these things.

ἐπὶ τῇ πίσει, in consequence of faith.

ἐπὶ τῷ κερδίῃ, in pursuit of, for the sake of gain.

3. With the accusative.

1. *Action directed upon* ; as,

λίθος πίπτει ἐπὶ τὴν γῆν, a stone falls upon, or towards, the ground.

καθήμενος ἐπὶ τῷ τελωνίῳ, sitting upon the business of the receipt of custom.

κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, the dog returned to his vomit.

2. Hence sometimes *against* ; as,

βασιλεία ἐφ' ἑαυτὴν διameρισθεῖσα, a kingdom divided against itself.

These are the proper significations of *ἐπὶ*, with the different cases ; but the New Testament writers do not strictly adhere to them ; in a few instances, we find *ἐπὶ* used with one case in the same sense as it commonly is with another ; but these instances are not frequent, and can occasion no difficulty.

Επὶ, in composition, denotes,

1. *Upon* ; as,

ἐπιβαίνω, I go upon, I mount.

ἐπιγράφω, I inscribe.

2. *Over* ; as,

ἐπισκοπῶ, I oversee.

ἐπισκοπός, an overseer.

KATA, ALONG, AGAINST, ACCORDING TO, DOWN.

1. With the genitive, dative, and accusative.

Κατὰ properly signifies, *the line of direction along which*

a thing tends, or is situated ; this is its primary signification ; as,

κατα την ὁδον, } along the road.
κατα της ὁδου, }
καθ' ὅλης της Ἰουδαίας, through all Jewry.
κατ' οναρ, in a dream.

2. With the genitive only.

1. *Against*, or *in opposition to* ; as that which comes in our way comes generally against us ; as,

κατα Χριστου, against Christ.
κατα σκοπῆς τοξοῦναι, to shoot against (or at) a mark.

2. *Down* ; that being the direction to which things tend when left to themselves : as,

ἄρμησιν κατα τῆς κρημνῆς εἰς τὴν θαλάσσαν, rushed down the precipice into the sea.

3. With the dative only.

Among ; as it were *along the line of* ; as,

διασομεθα κατα σοφισιν, we will divide it along the line of
(i. e. among) them.
κατα συφροισιν ἐεργνυ, she confined them along the line
of (i. e. among) the sties.

4. With the accusative only.

Most commonly *according to* ; that is, along the same direction with ; thus,

κατα Ματθαιον, according to Matthew.
κατα φυλας και κατα φρενας, according to (i. e. by) tribes and wards.
κατα δυναμιν, according to his strength, so far as he could.
κατ' εἰκονα τῆς κτισαντος, according to, or after, the image of him who created.

The accusative is frequently governed by *κατα* understood ; as,

Πατριδα Ρωμαϊος.

In composition *κατα* denotes,

1. *Down* ; as,

καταβαινω, I go down.

καταγωνιζω, I fight down, i. e. I overthrow, or subdue.

2. *Against* ; as,

καταμαρτυρειν, to testify against.

3. *Along with* ; as,

καταριθμην, to number along with.

ΜΕΤΑ, WITH, AMONG, AFTER.

The original meaning of *μετα* appears to have been *the boundary point at which we pass from one side to the other* : and as this point happened to be viewed in reference to the different positions the speaker might be in, *μετα* received, in process of time, different meanings. Considered with reference to the side on which the speaker actually was, it might imply *apposition* ; with reference to both sides, *interposition* ; with reference to the side which the speaker had formerly past over and left, *postposition*. In the first case *μετα* was joined with the genitive, and signified *with* ; in the second case it was joined with the dative, and signified *between*, or *among* ; and in the third case it was joined with the accusative, and signified *after*. Hence all its various meanings.

I. With the genitive.

With ;* in all the different modes in which one thing

* The difference between *μετα*, signifying *with*, and *συν*, seems originally to have been, that *συν* was applied to objects concurring

can be joined with or accompany another ; whether by existence in the same place, co-operation in the same design, adherence to the same side or party, and even meeting for purposes of hostility ; as,

εὑρον το παιδιον μετα της μητρος αυτου, they found the young child with his mother.

μετα των νεκρων, in the same place with (or among) the dead.

εταραχθη και πασα Ιερουσαλυμα μετ' αυτου, he was troubled, and all Jerusalem with him.

ο Θεος εποιησε μετ' αυτων, God wrought with them, (as his instruments.)

ο μη αν μετ' εμου κατ' εμου εστι, he that is not (on the same side) with me, is against me.

μετα του αρνιου πολεμησουσι, they shall fight with the Lamb.

ο ποιησας το ελεος μετ' αυτου, he that shewed mercy on him, i. e. with him as the object of it.

2. With the dative.

Between, when two objects only are spoken of, and *among*, when three or more ; as,

μετα χειρυν εχων, having between his hands.

μετα πρωτοιςι ποιετο, he was busy among the foremost.

3. With the accusative.

After ; chiefly referring to time ; as,

μετα την θλιψιν των ημερων τωτων, after the tribulation of these days.

Sometimes, but rarely, *μετα* is used with the accusative, though signifying *between* or *among* ; as,

and uniting to effect one action or event, *μετα* to objects simply accompanying one another, though not so concurring. But this distinction was soon lost sight of, and the two words employed indiscriminately.

βιβλον μετα χειρας εληφως, having taken the book between his hands.

ιθι νυν μετα λαον, go now among the people.

In composition, *μετα* signifies,

1. *Change* ; as,

μεταβαινω, I change my place.

μετανοω, I change my mind, I repent.

μεταμιλομαι, I change the object of my concern, I repent.

2. *Communion with* ; as,

μετεχω, I have with others, I partake.

ΠΑΡΑ, AT, BESIDE, or NEAR.

The original meaning of *παρα* is *beside* ; and as the situation of one thing beside another, may be taken in different points of view, *παρα* comes to have different significations.

1. With the genitive.

From at, or from beside, and very often simply *from* ;* as,

παρα Κυριου η βοηθεια μου, (from beside, from the presence of, or) from, the Lord is my help.

εξηλθε δογμα παρα Καισαρος, a decree proceeded (from at, or) from, Cesar.

Ιησους και οι παρ' αυτου, Jesus, and those who were from beside him, i. e. his friends or disciples.

επυνθανετο παρ' αυτων, he enquired from them.

2. With the dative.

Close beside, i. e. *at*, or *with* ; as,

* The Genitive in Greek has frequently the force of *tendency from*.

μισθον ουκ ιχσται παρα τῷ πατρι, ye have not a reward (laid up) beside, or with, your father.

διελογιζοντο παρ' εαυτοις, they reasoned among themselves, (i. e. each one beside the other.)

παρα τῷ Κυριῳ ελεος, (beside or) with the Lord is mercy.

3. With the accusative.

Beside; in its most extensive sense, in any mode wherein one thing may be said to be beside another.

1. *Placed beside*, for the sake of *comparison* or *contrast*; as,

ωραιος παρα της υιου των ανθρωπων, thou art fair when set beside or compared with the sons of men; i. e. fairer than the sons of men.

ηλαττωσας αυτον βραχυ τι παρ' αγγελου, thou hast lowered him for a little, (so as to seem low) when set beside or compared with the angels; i. e. hast lowered him beneath the angels.

2. *Viewed beside*, as a *reason* or *cause*; as,

παρα τῆς ειν ειν εκ τῆς σωματος, on this account, (for this reason) it is not out of the body.

3. *Beside*; in consequence of *deficiency*; in the next *place* to, but not precisely in the same rank with another; as,

τεσσαρακοντα παρα μιαν, forty save one.

4. *Beside*; in consequence of *going over*, or *beyond*; a *passing to the farther side*; as,

παρα τον ποταμον εφυγον, they fled to the farther side of, (i. e. over) the river.

παρα τον νομον, in transgression of the law; either by falling short, or going over its rules.

In composition, *παρα* denotes,

1. *Beside*, or *at*; as,

παρωγαμαι, I come to, I arrive at.

2. *Over* ; as,

παρβαίνετε, ye go beyond, ye transgress.

3. *Shortcoming* ; as,

παρακω, I am deficient in regard to hearing, I neglect to hear.

παραλογίζω, I reckon falsely, aside from the truth.

EPI, ABOUT, ROUND ABOUT, CONCERNING.

Περι, before all the three cases which it governs, has e same meaning and force ; it is used with any of the ree indiscriminately. It denotes,

1. *About*, or *round about* ; in a literal sense ; as,

περι βωμαιο, round, or about the altar.

ζωνη περι την οσφυν, a girdle about his loins.

2. *Near about* ; in point of time ; as,

περι μεσημεριαν, about noon.

3. *About* ; in a figurative sense, i. e. *concerning* ; as,

εγογγυζον οι Ιουδαιοι περι αυτου, the Jews murmured concerning him.

περι παση πολει διδιναι, to be in fear concerning the hole city.

τα περι ψυχην, the things concerning the soul.

περι παντα σεαυτον παριχομενος, about all things, (i. e. all respects) shewing thyself.

4. *Over* ; denoting *superiority* ; what goes round another must of course be greater ;

εξουσιαν εχει περι τα ιδια θεληματος, has power over his own will.

5. With the nominative plural of the article, *πριμ*, like *αφι*, means *friends* or *disciples*, &c.

οἱ περὶ Ἰωάννην, John and his disciples, (literally those about him,) and sometimes, John himself.

In composition *περὶ* denotes,

1. *Round, or about ; as,*
περιβλεπῶ, I look round.
περιαγῶ, I lead about.

2. *Relative greatness, or pre-eminence in any quality good or bad ; as,*
περιλυπῶς, exceeding sorrowful.
περιεργῶς, very busy, a busy body.

ΠΡΟΣ, BEFORE, TO, TOWARDS.

The primary meaning of *προς* was, *facing for the purpose of acting, or being acted upon ;** and in consequence of the different points of view in which this may be taken, it came to have different meanings and force.

1. With the genitive, dative, and accusative indiscriminately.

1. *Before, in presence of ; as,*
πρὸς Θεοῦ ἵκετευσθαι, before (or in presence of) God, I beseech.

ὁ δὲ Πέτρος εἰσηκεῖ πρὸς τῇ θύρᾳ, but Peter stood before the door, (with a view to enter.)

ὁ λόγος ἦν πρὸς τὸν Θεόν, the Word was with (in the presence of) God.

πρὸς σε ποιῶ τὸ πάσχα, I will keep the passover at thy house ; literally, before thy presence, in that place where thou art always understood to be present.

ἕως ὅτε εἰσομαι πρὸς ὑμᾶς, how long shall I be (before you, in your presence, i. e.) with you.

2. *Tendency towards ; as it were directed towards the presence of ; as,*

* It is this which made the original distinction between *προς* and *ἀντι*. *Ἀντι* denoted the being in front of, or opposite to, another, without necessarily implying the idea of acting or being acted upon ; *προς* always implied that idea. This distinction, however, in time came to be overlooked

τοῦτο γὰρ πρὸς ὑμετέρας σωτηρίας ὑπαρχει, for this is tending to (or conducive to) your health.

πρὸς τῇ σφειτέρῳ ἀγαθῷ, tending (or conducive) to their good.

ἀπῆλθον πρὸς αὐτοὺς, they went away towards their own homes.

τί πρὸς ἡμᾶς, what does that make towards us.

ἡπιον πρὸς πάντα, gentle towards all.

πρὸς ἑσπέραν, drawing towards evening.

3. *Against* ; facing for hostile purposes ; as,

πρὸς ἀνδρὸς ἐχθροῦ ἐπιφέρων τὸν ψῆφον, giving his vote against an enemy.

νῆας πρὸς σπιλαδίσσιν ἐάξαν, dashed the ships against the rocks.

πρὸς κέντρα λακτιζέειν, to kick against the pricks.

2. With the dative only.

In addition to ; as it were put into the presence of ;

πρὸς τοῖς εἰρημνεῖσι, in addition to the things that have been said.

3. With the accusative only.

1. *According to* ; i. e. so far in the presence, or under the inspection of, as to be directed and regulated by ; as,

μηδὲ ποιήσας πρὸς τὸ θελημα, neither did according to his will.

ὀρθοπαδεῖσι πρὸς τὴν ἀληθειαν, walked uprightly according to the truth.

2. *On account of, for the sake of* ; as it were pointed towards ;

πρὸς τὴν σκληροκαρδιαν ὑμῶν ἐγραψεν, on account of your hardness of heart he wrote.

πρὸς τὴν ἐλεημοσυνὴν καλῆμενος, sitting for the sake of alms.

3. Before a noun of time, *during* or *for* ; expressions equivalent to limiting the existence of the action to the presence, so to speak, of the expressed time.

ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ὥραν ἐλυπησεν ὑμᾶς, that epistle made you sad, though but for a season.

ἀποσφαιριθῆναι πρὸς καιρὸν ὥρας, separated during the time of an hour, i. e. during a short season.

In composition, *πρὸς* denotes,

1. *To or unto* ; as,

προσδοκῶ, I look for, I expect.

προσαγορεύω, I speak to, I address.

2. *Against* ; as,

προσρηγνύμι, I break against.

3. *In addition to* ; as,

προτιεργάζομαι, I gain still more in trade.

ΥΠΕΡ, OVER, IN DEFENCE OF.

The primitive meaning of *ὑπέρ*, seems to have been *higher* ; and thence may be traced its usual significations.*

1. With the genitive, dative, and accusative, indiscriminately.

Over ; in respect of place or position ; as,

ἐν δ' ὑπὲρ κεφαλῆς, he stood over his head.

ὑπὲρ ἀργυρῶ ὁκάνται, they make their progress over the silver ocean.

ὑπὲρ μέγα λαίτμα θαλάσσης, over a vast extent of sea.

2. With the genitive only.

1. *Beyond* ; as whatever is over or higher than another must necessarily be beyond it ; as,

ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγυπτου, out of Ethiopia which is beyond Egypt.

* For the primary meaning of *ὑπέρ*, see the note under *ὑπὲρ*.
Page 180.

2. *In defence of* ;* and hence by an obvious transition, *on the part, or behalf, or for the sake of* ; as,

εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τις καθ' ἡμῶν, if God be for us, (on our part) who can be against us.

ἐπιτρέπεται σοι ὑπὲρ ἑαυτοῦ λεγέειν, it is permitted to thee to speak in defence of thyself.

προσευχέσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς, pray for (or on behalf of) those who despitely use you.

ὑπὲρ τῆς δόξης τοῦ Θεοῦ, for the sake of the glory of God.

3. *In the room, place, or stead of* ;† as,

ἵνα ὑπὲρ σοῦ διακονῇ μοι, that in thy stead he might minister to me.

Χρῖστος ὑπὲρ ἡμῶν ἀπέθανε, Christ died in our room.

4. *Of, or concerning* ; i. e. going over in thought or speech, as we say in English, to think over, or talk over ;

Ἠσαΐας κρᾶζει ὑπὲρ τοῦ Ἰσραὴλ, Isaiah cries concerning Israel.

ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν, our hope is steadfast concerning you.

3. With the accusative only.

Above ; i. e. either in dignity, in energy, or any other way ; as,

τὰ ὑπὲρ ἡμᾶς οὐδὲν πρὸς ἡμᾶς, what is above (i. e. beyond our sphere) is nothing to us.

ὁ φίλον πατέρα ἢ μητέρα ὑπὲρ ἐμε, he who loves father or mother above (more than) me.

ἐκ ἐστὶ ὁ μαθητὴς ὑπὲρ τοῦ διδασκαλοῦ, the disciple is not above his master.

ἐχαρίσατο αὐτῷ ὄνομα ὑπὲρ πάντων ὀνομάτων, has given him a name above every name.

In composition ὑπὲρ denotes,

- 1. *Over, or beyond* ; as,

* A thing is placed *over* another to protect it from injury, or to add to its stability by assisting it to sustain a burden placed on it.

† As it were over the spot from which the other is removed.

ὑπερῶν, I overlook.

ὑπερακμος, beyond the flower of age.

2. *Excess* ; as,

ὑπερπερισσεύει, he abounds exceedingly.

3. *On behalf*, or *on account* ; as,

ὑπερεντυχάνειν, to intercede for, or in behalf of.

ΥΠΟ, BY, UNDER.

The primary meaning of *ὑπο* appears to have been *high* ;* whence its significations as a preposition.

1. With the genitive, dative, and accusative, indiscriminately.

Under ; whether in place, time, power, or any other mode of being under ; as,

ὑπο χθονος, under the earth.

ὑπ' αὐτῷ Ζηνων κατεκλινετο, Zeno sat under him.

ὑπο τον μωδιον, under a bushel.

ὑπο νυκτι, under night.

ὑπο τον ορθρον, under (or about) day-break.

* *Υψος*, *high*, appears to have been the positive degree, whence the preposition *ὑπο* ; *ὑπαριστος*, contracted into *ὑπιστος*, the comparative, whence the preposition *ὑπερ* ; the superlative degree *ὑπεστατος*, contracted into *ὑπατος*, is still in common use, signifying *highest* or *supreme*.

The idea that the primary sense of *ὑπο* was *high*, may at first seem contradictory to the most common signification of the preposition *under* ; but in fact there is no contradiction, only a diversity in the modes of expression in the two languages. *High* and *low*, *above* and *under*, are purely relative terms, so that when one object is *low* or *under* another, that other is *high* or *above* in reference to it. Such a position of two objects may therefore be equally expressed by saying, that the first is *above* the second, or the second *under* the first. The Greeks use the one mode, we the other. Thus, if the relative position of a mountain and a valley is to be expressed, it is done in Greek in the first mode by saying *αγκος ὑπο ορους*, "a valley so situated that the mountain is high in reference to it," in English it is done in the second mode, "a valley under a mountain;" the idea is the same, only the turn of the phrase different. Hence *ὑπο* comes usually to be rendered in English *under*.

ὑπ' αγγελικῆς, under the command.

λέγω ὡς ὑπο Θεῷ, I speak as under (the direction of) God.

εἶχον ὑπ' ἐμαυτοῦ στρατιώτας, having under me soldiers.

2. With the genitive only.

By; either as a cause or an instrument; the cause or means of any thing being justly reckoned the head or top in relation to the effect;

τὸ ρηθὲν ὑπο τοῦ Κυρίου, what was spoken by the Lord.

ἐνοχαιχθῆ ὑπο τῶν σοφῶν, was mocked by (or of) the wise men.

ὁ ρηθεὶς ὑπο Ησαίου τοῦ προφήτου, he who was spoken of by the prophet Isaiah.

In composition ὑπο denotes,

1. *Under*; as,

ὑποζωννύοντες τὸ πλοῖον, undergirding the ship.

2. *Privacy*; i. e. underhand; as,

ὑπάγω, I go away privately.

ὑποβάλλω, I suborn evidence.

3. *Plainness*; placing immediately under the eyes; as,

ὑποδείκνυμι, I shew evidently.

After thus particularly pointing out the uses and meanings of the several prepositions in their order, it is only necessary to add, in regard to the Syntax of this part of speech in Greek, that phrases and modes of speech occasionally occur, in which a noun is governed by one or other of the prepositions not expressed but understood. Several of the cases mentioned under the head of the government of nouns, verbs, and other parts of speech, appear in fact to belong to this class, though for convenience they are usually stated as governed by a different part of speech. Thus the genitive of nouns of price is governed by *ἀντι* understood, the dative of nouns

of manner by *εν* or *των*, and the accusative of measure, by *ως*, *προς*, *κατα*. It is unnecessary to take particular notice of these or similar instances in an elementary work; but the following cases of this sort ought to be attended to by the learner to prevent any embarrassment, when phrases of the kind occur.

1. A noun of time is sometimes put in the genitive, in consequence of *δια* understood; as,
ἐποίησα πάντα μιας ἡμέρας, (supply *δια*,) I did all in one day.

ἦλθε νυκτος, (supply *δια*,) he came by (or during) night.

2. Nouns either of time or place are sometimes put in the dative, in consequence of *εν* understood; as,
τῇ τρίτῃ ἡμέρᾳ, (supply *εν*,) on the third day.
αἰθερι καιων, (supply *εν*,) dwelling in the air.

3. A noun qualifying or determining the concomitant attributive, is frequently put in the accusative, in consequence of *εις* or *κατα* understood; as,
πατριδῷ Ῥωμαίος, (supply *κατα*,) by country a Roman.
εἶδος καλλίστος, (supply *κατα* or *εις*,) in regard to form, most beautiful, or very beautiful in form.

4. The past participle passive of the neuter gender is sometimes put in the accusative in consequence of *μετα* understood; as,
ἀρχάμενον ἀπο Ἱερουσαλὴμ, (supply *μετα το*,) beginning (i. e. after having begun) at Jerusalem.

5. The noun that constitutes the subject of the sentence is sometimes put in the accusative, *κατα* being understood; as,
τον ἄρτον ὃν κλάωμεν, οὐχι κοινωνία τοῦ σώματος τοῦ Χριστοῦ εἶναι, (supply *κατα*,) (as to) the bread which we break, is it not the communion of the body of Christ?

Phrases which must be resolved in this way often occur, but if proper attention be paid to the force and import of the several prepositions, this will occasion no difficulty.

P R O S O D Y.

OF QUANTITY.

THE natural quantity of the vowels has been given in page 1.

Every diphthong is long by nature.

The quantity of the doubtful vowels in the first and middle syllables is known by *Position—the Case of a Vowel following—Contraction,—and Rule.*

POSITION,

As in Latin, with the following additions and variations :

I. A short* vowel at the end of a word, when the following begins with a double consonant, or two single consonants, is *usually* made long.

II. A short vowel before $\mu\nu$, $\pi\tau$, $\kappa\tau$, the last even with a liquid following, is rendered common : *as,*

συν ἰσχυρῶν Ἡλιακροῦται—Hēriod.

III. A short vowel before a middle mute with ϵ following, or before a smooth or rough mute with any liquid following, in the writers of comedy, always continues short.

IV. A short vowel before a middle mute, succeeded by any liquid except ϵ , both in the comic and tragic writers, is always made long.

V. A short vowel before a single liquid is sometimes made long ; before ϵ always except in the penultima, where it is always short, except in *ἴσος*, *λίπος*, and *ἴσος* for *ἰσος*.

CASE OF A VOWEL FOLLOWING.

I. A doubtful vowel before another vowel or a diphthong is usually short.

EXCEPTIONS,

α and ι long.

α long.

1. α supplying the augment's place : *as, αἶον.*
2. α Doric used for η .
3. α Æolic in the genitives singular and plural.
4. α Ionic in the second and third persons singular present indicative of verbs in $\alpha\omega$, and third plural of verbs in $\mu\iota$.
5. In the present and imperfect of verbs in $\alpha\omega$, when the Æolic $\upsilon\alpha\omega$ is supposed inserted.
6. Most nouns in $\alpha\omega\upsilon$, whether they increase long or short.†
7. Most feminine proper names in $\alpha\iota\varsigma$.

ι long in

ἔσται, the termination of nouns increasing short.

* And of course a doubtful vowel.

ων, *γὰρων*, and a few more, follow the general

2. *ων*, the termination of comparatives, but in the Attic dialect only.

3. First future middle Attic of verbs in *ων*; as, *κομιτῶμαι*.

α and *ι* common.

α and *ι*.

In the first syllable of words exceeding three syllables, with the second and third short; as, *πῆριδις*, *πρῆμιδης*.

ι.

1. In nouns in *ια* and *ιη*.

2. In verbs in *ων*.

3. In the improper reduplication of verbs in *μι*.

II. A long vowel or a diphthong before another vowel or diphthong even in another word, is sometimes made short.

CONTRACTION.

I. A contracted syllable is always long.

II. When the article sustains *synalœpha*, or occasions it in the beginning of the succeeding word, the remaining vowel is considered as having absorbed* the other, and therefore made long; as,

ὥς τι δια τούτων τ' ἄγαθ' ἀνθρώπους ἔχειν.—EURIP.

ὥς ἂν το λοιπόν τᾷ μ' ἀνακτορ' εἰσιβέν.—Ibid.

RULE.

The doubtful vowels before a single consonant are short.

EXCEPTIONS.

α, *ι*, *υ*, long.

α in

1. *αμα*, the termination of verbals.

2. *ανος*, *ανις*, *ατης*, *ατις*, terminations of proper names, gentiles, and precious stones.†

3. *ἀνηρ*, in its oblique cases and compounds.‡

4. Oblique cases of *ῥαξ*, *θωραξ*, *ἱραξ*, *κνωδαξ*, *κορδαξ*, *οἶαξ*, *φαιαξ*, *φιναξ*, *λαζαξ*.

5. *ακιον*, the termination of diminutives whose primitives increase long.

6. *ἀκοσιος*, the termination of numerals; also *συρακοσιος*.

7. Perfect middle of many verbs; as, *πεπρωγα*.

8. Subjunctive active of the first conjugation of verbs in *μι*.

9. *ασα*, feminine of participles.

ασι, third person plural of verbs.

ασω, first future

ασα, first aorist

ακα, perfect

ασις, derivatives from the same verb.

} of verbs in *αω* pure and *ρων*.

* By some Grammarians it is even called a Contraction.

† *Αντιπαττης*, *Δαρδανις*, and a few others, are short.

‡ In the nominative singular it is common.

• Long in

1. Oblique cases of monosyllables in *e*; and trisyllables having the two former short; and of words of double endings in *e* or *a*; also of words in *e*-*de*.

2. Oblique cases of nouns in ξ -type of acc. and ν -type; also, a few in κ -type, viz. $\sigma\iota\nu\epsilon$, $\beta\alpha\lambda\iota\epsilon$, $\mu\alpha\gamma\epsilon$, $\mu\alpha\lambda\epsilon$, $\lambda\omicron\gamma\epsilon$, $\mu\alpha\gamma\alpha\epsilon$, $\alpha\gamma\tau\iota\epsilon$, $\epsilon\lambda\epsilon\gamma$, $\mu\alpha\gamma\epsilon$, $\sigma\theta\epsilon\gamma\gamma\epsilon$.

3. Perfect middle of any verbs; as, *εἰργασαμένη*, *ἐλπίσασα*.

4. μ -term, termination of words.

5. \log, \sin, \cos , TERMINATIONS OF ROOTS. 5

6. *was, were*, first future and aorist of verbs in *an*.

7. $\pi\pi\pi, \pi\pi\pi$ - terminations of $\pi\pi\pi$.

8. **सुख, दुःख, मोक्ष, भय** - terminations of verbs.

9. *śas*, termination of derivatives making two iotas coalesce;
 3, from *īst-* *ś*, *īst-śas*, *īst-śas*.

• long in

- I. *दा, दाम, दाम, दाम, दाम, दाम, दाम, दाम, terminations of nouns.***

2. Oblique cases of nouns of double endings in *es* or *en*.

3. Oblique cases of ῥαῖος, δαδός, κηρός, κωτός, κεκαυτός, δεγνής, αμύρος, γρηψή, γρηψή.

4. The first singular and third plural of the fourth conjugation in *mu*, and all the persons of disyllables.

5. *sw, sp, sy*, terminations of verbs.

6. *swm, swz*, future and aorist from *sw*.

7. Perfect middle of many verbs; as, *παύσατο*.

THE LAST SYLLABLES.

1. Terminations in α , λ , ν , are short.

EXCEPTIONS

a long.

1. Nouns in *a* pure,* *æ*, *é*, and also *æ*,[†] unless a diphthong precede.

2. Feminines from adjectives in *es*.

3. Duals of the first and second declension of the simplex.

4. The Doric α used for η or π .

long.

- ### I. Adverbs or pronouns augmented by paragoge.

2. The Attic ϵ , as in $\delta\epsilon\alpha\tau\iota$, $\tau\epsilon\sigma\tau\iota$.

3. π , and the names of the letters.

† T_{15} and Δ_{15} are short in the oblique cases.

§ Possessive adjectives in *ος—ων*, respecting time, matter, &c. also *ειλετιν*, are short.

|| Verbals in *MS* are short.

¶ Verbals in *υτες*, *υτης*, *υης*, are short ; as is *βραχύντης*, and some others in *υτης*.

* Dissyllables in *αια*, verbals in *τρια*, feminines in *αια* from masculines in *ως*, derivatives from adjectives in *ης*, cities named from illustrious men, and *κωδεια*, *ραπεια*, *Καλαυρια*, follow the general rule.

† The First Aorist and Perfect Middle of verbs in *ω*, also *αγ-* *παρα*, *γίφωρα*, *ἔλυρα*, *κίεπυρα*, *σκαλοπιιδρα*, *ταταγρα*, follow the general rule.

υ long.

1. First person singular imperfect of the fourth conjugation in *μι*.
2. Certain adverbs in *υ*, and the names of letters.

II. Terminations in *αυ*, *αε*, *ιυ*, *ις*, *ου*, *υς*, are short.

EXCEPTIONS long.

1. Masculines in *αυ*; and the neuter *αν*, whose compounds are short.
2. Accusatives of the first and second declension, whose nominatives are long in the ultima.
3. Adverbs in *αυ*; except *εταυ*, which is short.
4. Monosyllables in *αε*; but *γαε* is common.
5. Nouns in *ιυ-ιως*.
6. Nouns of two endings in *ιυ* and *ις*, which make both long.
7. Monosyllables in *ις*; except *τις*, which is short.
8. Dissyllables in *ις-ιδος*, and *ιδος*.
9. Trisyllables in *ις*, having the two former short.
10. Nouns in *ου-ουως*.
11. Accusatives in *ου*, when the nominative is long.
12. *ου* the first person of verbs in *μι*, and the adverb *ουυ*.
13. Words of a double termination in *ου* and *υς*, which make both long.
14. Words declined in *υς* pure; as, *ιχθυς*.
15. Monosyllables in *υς*; as, *μυς*.
16. Participles of the fourth conjugation in *μι*; as, *ζιυγυς*.

III. *ας* and *υς* are long.

EXCEPTIONS short.

1. Nouns increasing, except those in *αυτος*.
2. Accusatives plural of the fifth of the simples.
3. Second persons of the first aorist active, and of the perfect active and middle.
4. Adverbs in *ας*.

FIGURES OF PROSODY are,

I. *Synecphonesis*,* (comprehending both *Syneresis* and *Crisis*), *Diæresis*, *Tmesis*, *Systole*, *Diastole*, *Casura*, which relate to words, being common to the Greek and Latin prosody, and explained in every system of rhetoric.

II. *Antipodia*, *Brachycatalexis*, *Catalexis*, *Hypercatalexis*, and *Dialysis*, which relate to measure.

Antipodia is the use of one foot instead of another.

Brachycatalexis is the deficiency of a foot

Catalexis, the deficiency of a syllable

Hypercatalexis, the redundancy of a syllable or foot

Dialysis is the disjunction of the parts of a word, so that the former part may close a verse, and the latter begin the following one.

} at the end of
a verse.

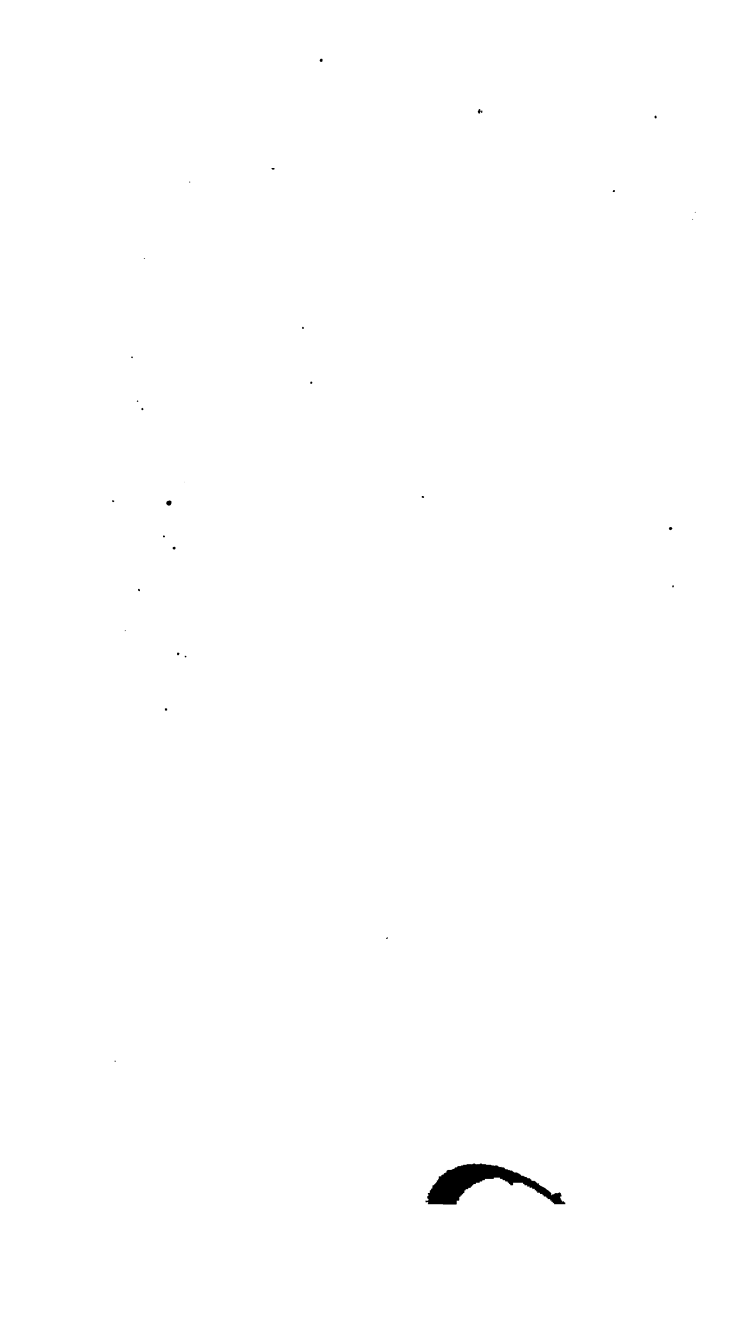
* Called also *Synizesis* and *Syzeuxis*.

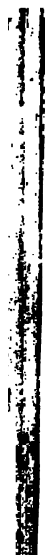
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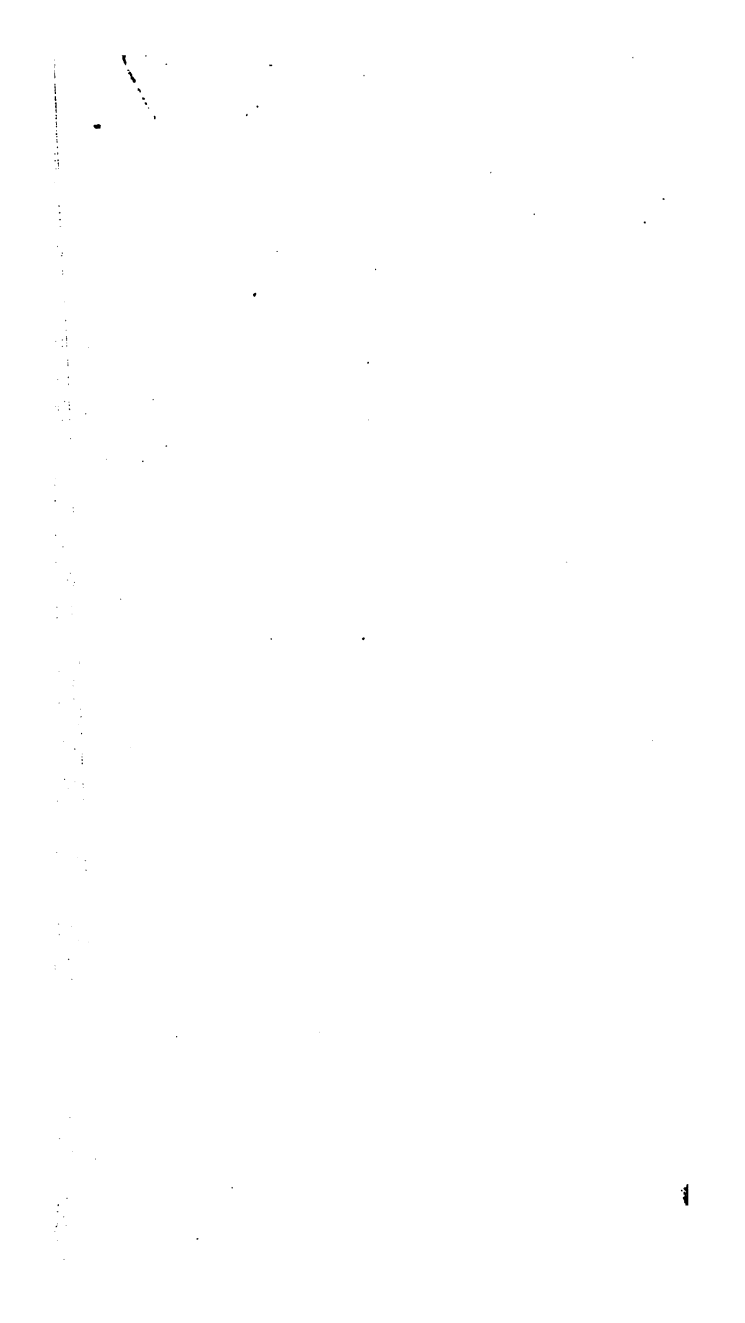
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